Ramsey.

THE Gentlemans COMPANION:

OR, A

CHARACTER OF True Nobility, AND GENTILITY:

In the way of Essay.

By A Person of Quality.

Written at first for his own Private Use, and now Published for the Benefit of all.

LONDON,
Printed by *E. Okes*, for *Rowland Reynolds*, at the *Sun and Bible* in the *Poultrey*, 1672.

MVSEVM
BRITAN
NICVM

Ramsey

Ramsey is the Surname of y Dalhousey Family in Scotland.

TO THE

Nobility & Gentry

OF

England, *Scotland*, and *Ireland*, in General; And all that Love and pursue true Virtue;

PARTICULARLY,

To the Right Honourable, *William*, Earl of *Dalhousey*, Viscount *Kerington*, Lord *Ramesey*, His near Kinsman, and Allye.

AS 'tis *Virtue*, a large and Noble Soul, hating all baseness and low pusil-

lanimous Actions that makes a Gentleman, and truly Enobles him more than his Birth: So is it the true way of immortalizing our Families, the only Balm that can keep our Names from rotting, and the chiefeſt Buckler againſt the ſharpeſt Dints of the Teeth of Time. For Families have their Beginnings, Increaſe, State, and Fall, or Death, as well as Perſons, only they continue longer. He that by his Virtues hath laid

laid the Foundation of his Houſe, and is the beginner of his Family, is for ever to be Honoured, and more to be praiſed than all his Succeſſors. He that advances, and increaſes his Family by his Virtue, is to be Ranked in the ſecond place. He that keeps it only at a ſtay, may be fraught with outward Honours, and Turgent Titles, *yet to be feared is empty of inward Endowments. But he that Ruins his Family is moſt Unfortunate;*

tunate; and if by his vice, the moſt miſerable and deſpicable of Men. What ſhall I ſay? The whole Diſcourſe is but an Epiſtle unto you all admonitory; And therefore I ſhall referr you to it, and add no more here, but that the Author is

A true and unfeigned Lover and Honourer of the Nobility, and Gentry, worthily ſo called.

Die 15. *Junii*, 1669.

THE

THE CHARACTER OF True Nobility, AND GENTILITY.

CHAP. I.

What Gentility is.

WE see nothing more frequently galls a Man, than baseness of Birth, when in Reputation or Honour; nor nothing more elevates him, than the empty Title of a Gentleman, which duely considered in its Rise, Progress, and End, is but a *Non ens*, and

the greateſt Vanity imaginable to boaſt of. For, as [a] *Agrippa* well obſerves, *Oppreſſion, Fraud, Coſening, Uſury, Knavery, Bawdery, Murther, and Tyranny, are the beginning of many Ancient Families; one hath been a Blood-ſucker, a Parricide, the Death of many a ſilly Soul in ſome unjuſt Quarrels, Seditious, made many an Orphan and poor Widdow, and for that he is made a Lord, or an Earl; another hath been a Pimp, a Pander, a Paraſite, a* [b] *Slave, proſtituted himſelf, his wife, Daughters, to ſome Prince laſciviouſly inclined, and ſo he is for that exalted, and his poſterity made* Gentlemen *ever after.* As *Tiberius* preferred many for being *famous Whore-Maſters*, and *Sturdy Drunkards*. Some riſe by force, & ſome come into this Parchment-row of Heraldry by Deceit Foolery, Villany, and [c] moſt by indirect means, or wealth, the meaſure of Nobility and Gentility; ([d] *Nobilitas ſine re, projecta vilior Alga.*) So that wealth

(a) *Alii pro pecunia emunt Nobilitatem; alii illam lenocinio, alii veneficiis, alii parricidiis; multi proditione Nobilitatem conciliant; plerique adulatione, calumniis; ex homicidio ſæpe orta Nobilitas, & ſtrenua carnificina.*

(b) *Plures ob proſtitutas filias, uxores, nobiles facti; multos venationes, Rapinæ, Cædes, præſtigia, &c.*

(c) Search your old Families, and you ſhall ſcarce find of a multitude (as *Æneas Silvius* obſerves) *Qui ſceleratum non habeortum, aut qui vi & dolo eo faſtigii non Aſcendunt.*

(d) *Diſputare de Nobilitate generis, ſine divitiis, eſt diſputa de Nobilitate Stercoris*; as *Neviſanus* the Lawyer Notes.

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denominates it, and wealth maintains it.

To be no otherwiſe a *Gentleman* than thus, ſignifies little. It may be thou art his Heir, his ſuppoſed and reputed Son (when indeed a Serving-man, or ſome other, a Neighbour, may be thy true Father.) A Fool may have vaſt poſſeſſions; and he that accounts a man more Noble, a better man, for having them, is a Fool himſelf. And if thou art not as well an Inheritor of thy Fathers, and Anceſtors Virtues, as Eſtate, thou art but a Titular *Gentleman* at beſt. What wiſe man thinks better of any Perſon for his Gentility, or Revenues, that is an Ideot, and impertinent? *Machiavel* ſaith well, *Omnes eodem patre Nati*; *Adam*'s Sons all: And the Ancienteſt Gentility and Nobility aroſe from what was none. I would not be miſtaken here, as if I deſpiſed Gentility of Birth, or endeavoured to bring it into contempt (as in the time of our late Rebellion it was too much) for I am a *Gentleman* born my ſelf, and that of an *Ancient and Honourable Family*. But ſtill, I ſay, he is more to be reſpected, that hath raiſed himſelf by his own Virtues, and worth, and leaves a Noble

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Poſterity, or Name, than he that is contented to live vitiouſly, ſhunning all Virtue, becauſe he is, as they call it, a *Gentleman*; and his Eſtate can bear him out in all Riot, and Exceſs. It is certainly better to ſay, *Ego meis majoribus Virtute præluxi*, to boaſt of Virtue than Birth.

Who can be ſo unjuſt, as to deny *Abdolominus* his due praiſe, who was but a Gardiner, and yet by *Alexander*, for his Virtues, made King of *Sidonia*: Or *Cathesbeius* his, the *Sultan* of *Egypt*, and *Syria*, by Condition a Slave, but for worth and valour ſecond to no King, and therefore was elected Emperour of the *Mamuluches*? (e) or *Pizarro's*, who for his Proweſs, was made by *Charles* the Fifth, Marquis of *Anatillo*? And the *Turkiſh Baſſa's* are all advanced on the account of pure * merit. *Pertinax*, *Philippus Arabs*, *Maximinius*, *Probus*, *Aurelius*, &c. From private Souldiers, became Emperours; *Cato*, *Cincinnatus*, &c. Conſuls; *Pius Secundus*, *Sixtus Quintus*, *Johannes Secundus*, *Nicholas Quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *Libertino patre Natus*. Can any one deſpiſe ſuch Noble Souls for the meaneſs

(e) *Jovius. Lib.* 1.

* As *George Monk*, Duke of *Albemarle*, was by King *Charles* the Second.

meanels of their Riſe, or Birth? *Homer*, *Demoſthenes*, *Hercules*, *Romulus*, *Alexander* (by *Olympia*'s confeſſion) *Themiſtocles*, *Jugurtha*, *King Arthur*, *Jephtha*, *William the Conquerour*, *Peter Lombard*, P. *Comeſtor*, *Bartholus*, *Adrian* the fourth, Pope, &c. were all *Baſtards*, yet all brave and gallant Men. And almoſt in every Kingdom, many ancient Families have been at firſt, *Baſtards*.[f] Nay, the beſt Wits, greateſt Scholars, valianteſt Captains, and moſt Heroick Spirits to be found in all our *Annals*, have been born *out of Wedlock*: and will a wiſe man ſay they are ever the worſe for that which is not their fault? *'Tis a wonderful thing*, ſayes *Machiavel*, to him that ſhall conſider it, *that all thoſe, or the greateſt part of them, that have done the higheſt Exploits here upon Earth, and excelled the reſt of the Nobleſt of their time, have been, ſtill, born in ſome abject place, or of ſome baſe and obſcure Parents*, and are uſually moſt fortunate. What wiſe man thinks the worſe of *Tully* for being an Up-ſtart, or of *Iphicrates*, and *Marius*, for their mean Birth, or of *Agathocles*, King of *Sicily*, for being a Potters Son.

(f) *Corpore ſunt & animo fortiores Spurii plerumq; ab amoris vehementiam feminis; Gaſſ. &c.* Cardanus *de ſubtilitate.*

So *Telephanes*, King of *Lydia*, was but the Son of a Carter; *Valentinian*, the Emperour, of a Rope-maker: *Primiſlaus*, King of *Bohemia*, of a Cow-herd: And *Tamberlain* the great is by moſt reputed only the Son of a Shepherd, as he was himſelf; nay, and *David* the King, *a man after Gods own heart*, was no other.

So that I may conclude, if thou haſt had never ſo many Noble Anceſtors, 'tis nothing to thee; (*vix ea noſtra voco*) If thou manifeſt it not in the practice of their Virtues. *If thou haſt a good Soul, good Education, and art Virtuous, well qualified in thy Conditions, Honeſt, Ingenuous, Learned, hating all baſeneſs, thou art a true* Gentleman, *nay, perfectly Noble, though born of* Therſites.

(g) Καὶ ἐξοχήν.

Which comprehending the true qualifications of a *Gentleman*, becauſe I love not tedious Diſcourſes, I ſhall only hint at ſome few of the chiefeſt, as they may, and do concern a *Gentleman*, beginning with

MEMBER

MEMBER I.

Education.

IT being indeed another Nature, altering our understandings, wills, and affections; or a custom imbibed at the Commencement of our Capacities: for a man may as soon change his colour from white to black, or his Nature, as his Customs. Nay, its [h] Tyranny is so Universal, as we daily see men chuse rather to destroy their healths, Estates, and Lives, than alter their Customs.

(h) For we are only civil, or uncivil, good or bad, foolish, or wise, or any thing else, according to Custom; so that they that adore it not in in their actions, and do not dress themselves, make their Congies to obey and observe it, pass in this World but for Fools, and all the rest of their Actions accounted ridiculous.

There is not only a necessity of good Education to accomplish a *Gentleman*, but great caution it be not bad or indiscreetly managed. Many Parents love their Children so foolishly by their too

much indulgence and remiſſneſs in Correction, or for want of wit to govern them, that they ſeem rather to hate them, whereby they being uncultivated, muſt needs bring forth the ſteril, and briary fruits of rudeneſs, ignorance, incorrigeableneſs, graceleſneſs, &c.

Others again, on the other ſide, are ſo indiſcreet, moroſe, auſtere, and paſſionate, eſpecially ſome Tutors, and pedagogues, that they diſhearten Youth, and many times beſot or mope good wits, and ſo cow them out as they never have any courage or ingenuity all their lives after. Such Martyring Tutors or Parents are no better than Hangmen; *Nimia ſeveritate deficiunt, & deſperant*; making them weary of their Lives, and deſpair; not only perverting the good temperature of their minds, but the Conſtitution oftimes of their Bodies too; for force makes their Nature return with the greater violence, Diſcipline and Education leſs importune. Thus our Minds, and Natures become *Figgs*, or *Thiſtles*; therefore we ought ſeaſonably to prune the one, and eradicate the other,

Againſt indiſcreet Parents and Rulers.

other. For while Young they are moſt flexible, & may be brought to any proportion before they have taken to an Habit. To ſpare any coſt in ſo excellent a work, and of ſo great conſequence, is to be penny wiſe, and pound fooliſh. And 'tis a great fault in many Parents, and extremely prejudicial, that give not ſufficient allowance as they grow up, for it inevitably ſplits them on the Rock of baſeneſs, cauſes them to aſſociate with mean company, whereby they loſe their time by learning little or nothing, debaſes their Spirits, caſts them on ſneaking Inferiour ſhifts, & oft-times is the cauſe they prove more than ordinary Extravagant when Means fall into their hands.

I am not of their Opinion who think a Woman wiſe enough, if ſhe can keep her ſelf out of the Rain, and can diſtinguiſh between her Husbands Hat and his Cloak; concluding it never a good World ſince they could either Write or Reade. For *Women have Souls* as well as we, and differ nothing from us but in the odd Inſtruments of Generation. They are generally more witty,

That Women are no leſs Rational, Intelectual, and Docible, than Men.

witty, and quicker of Spirit than Men; and oft-times many Women have been known to excell all the Men of their Countrey. *Learning*, *Wisdome*, *Valour*, *Magnanimity*, *Government of Empires*, *Kingdoms*, &c. *are not solely Masculine.* The Being of Man or Woman simply, doth not make either of them *good* or *bad*; *happy*, or *unhappy*; *Noble*, or *base*; *handsome*, or *unhandsome*: both of all are common to both Sexes. And in truth, if any may challenge the preheminency, the *Females* have much reason, if we consider, they are for the most part, more pitiful, more pious, faithful, merciful, chaste, beautiful, than Men; coming sooner to a ripeness of judgment and reason; the faculties of their Souls being more vigorous. Man was made of the Dust of the Earth, or [h] red Earth, but Woman of Man himself, a more Noble Matter, and refined; and in the order of the Creation we see, after God had made all the inferiour and meaner things, he makes the Noblest, Man, as the Lord, and Governour of them all; and then lastly, ends with the Creation of the **Woman, as the Master-piece**

h אדם *Homo utriusq; Sexus includens.* Gen. 5. 2. *Fuit rubicatus* מארמה *ex terra rubra rubra formatus.*

piece of Nature, and glory of the Man. I ſay, if we conſider theſe things, the Woman may be equal'd, if not prefer'd before the Man; *were not we taught by an infallible Spirit, that the Man is the Head of the woman; and that he was not made for her, but ſhe for him, and he for God; and therefore is ſhe to be in ſubjection to the Man.* 'Tis extremely idle, however, to deſpiſe them; for had they the Mens Education, they'd, perhaps, exceed them. They are * Female Men (as I may ſay) and differ (as was noted) but in trifles, merely for the propagation, nutrition, and continuation of Mankind. *Semiramis*, *Thamyris*, and others, abroad; Queen *Mary*, and *Elizabeth*, at home, have ſhewn Women as well as Men knew how to govern Kingdoms, and Empires. *Deborah* was a Propheteſs (and ſo were all the *Sybels*, to ſhew God reveals himſelf as well to Women, as Men) and a leader of the People, nay, of God's People, againſt their Enemies. And if *Joſhua* were a [i] Saviour of *Iſrael* by his Valour; *Jael*, that flew *Siſera*, and *Judith*, that cut off *Holofernes*'s Head, declares, that Men alone

* *Gen.* 5. 2. Their name was by God himſelf given *Adam*, and as this ſignifies both, ſo does *homo*, *hæc homo*, as well as *hic*.

[i] ישועה Jeſhugnah, *Solus, Salvatio, à* Rad. in Hiph. תרשוע Hoſhiong, *Salvavit.*

alone are not couragious, and fit for politick, Martial affairs. If there were many great *Heroes*, and *Conquerours*, were there not as many *Amazons*? Was not the great Monarch, *Cyrus*, Conquered by a Woman? *Zenobia*, Queen of the *Palmyrians*, taught her Sons the *Greek*, *Latine*, and *Egyptian* Tongues; and wrote an Epitomy of the Eastern Histories. As *Cornelia* taught the *Gracchies*, her two Sons, the *Latine Eloquence*; for which also our Queen *Elizabeth* was famous. *Aretia* taught her Son *Aristippus*, Philosophy; *Socrates* himself did not disdain to hear the publick Philosophical Lectures of *Diotima*, and *Asyacia*: as *Apollos* was not ashamed, though Learned, to be Catechized by *Priscilla*. Likewise *Tullia* inherited her Fathers *Oratory*, as well as Estate. *Hipatia*, the Wife of *Isidore* the Philosopher of *Alexandria*, was excellently well skill'd in *Astrology*. *Sappho* in *Poetry*, the Inventress of *Saphick Verses*; As also the three *Corynnæ*: the first of which out-did *Pindar* five times, notwithstanding he was the Prince of the *Lyrick Poets*. Nay, the very *Apostles* themselves were taught by Women, or the

the Women were, as it were, *Apoſtles* unto them, when *Chriſt* firſt appeared to *Mary*, ſhe was to go and tell the *Apoſtles*, &c.

But every Hiſtory will afford us ſome *Woman* or other equalling ſome of our beſt Men. Wherefore they that think to find the *Nobleneſs*, or *abjectneſs* in the Sex, ſeek where nothing is to be found; for the being a *Man*, or a *Woman*, makes them neither Noble, nor Ignoble (as was ſaid) *but the being an excellent Man, or an excellent Woman.* So then, if there be any defect, it is from the individual perſon, and no more from the *Sex*, than from the whole *Species*.

This being ſo, 'tis great folly in *Parents* (eſpecially the *Nobility*, *Gentry*, and ſuch as have Eſtates) if they have not (in a prudent way) as much care in the Education of their Daughters, as Sons; eſpecially in this Age, wherein they need to be furniſht with abundance of Virtue, to withſtand the continual aſſaults Men make on their Chaſtity. Why ſhould they then not be inſtructed in all manner of *Good Learning, and Literature?* which is one great and chief part

part of *Education*; and the other is like unto it, *Travel*.

PART I.

Learning, Literature, and Studies for a Gentleman.

LEarning, good Literature, and Studies tend chiefly to the Rooting of Virtue, and good manners, as well as wisdom in a *Gentleman*, and to perfect our Natures. And this rests in good Seminaries of Learning, and good Societies, such as are the *Universities*.

When *Grammar* hath Instructed him in Language, true Orthography, and to understand what he reads, *Philosophy*, both *Natural* and *Moral*, should be lookt into, for as much as they make a *Gentleman* both grave and profound. The knowledge of a few good Books is better than a Library, and a main part of Learning.

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As for *Logick*, *Rhetorick*, and such Studies that tend only to Contention, and Oſtentation, time is but ill ſpent about them; and when all is done, ſignifie little.

Experimental Philoſophy is much to be preferred, eſpecially the *Spagyrical*, and *Cartetian*; Experience being that chief thing indeed that perfects our Studies.

Being thus well grounded, that he may be well accompliſht to ſerve, and Honour his *Creator*, his *King*, and be ſerviceable to his Countrey, let him acquaint himſelf chiefly with *Hiſtory*, *Poetry*, and *Oratory*: The firſt (in as much *as it makes paſt times as they were preſent*, by comparing one with another, and obſervation) will give him *wiſdom*. The ſecond, Invention and nimbleneſs of wit. And the laſt, *Ornament*, and an awfull reſpect of his Auditors; allowing a convenient time for meditation of what thou haſt read, for that will make it thy own.

Since then all our Studies tend to the glory of God, the welfare of our Countrey, and the advantage of Man, or Neigh-

Neighbour, we will ſhew a little how a a *Gentleman* may be fitted to do both.

SECT. I.

The Grounds of a Gentlemans Religion.

LEt me here, in ſo weighty a matter, a little take the Liberty to expatiate. As Religion is the Cement that keepeth the *Church* from falling, and knitteth the Members thereof together, and prevents Confuſion; ſo uniformity is the Cement of Religion, and is both well pleaſing to *God*, and advantagious to man: The breach thereof, being the in-let to *Sects*, *Schiſms*, *Hereſies*, *Atheiſm*, *Superſtition*, and all *Prophaneſs*, and *Confuſion*. *Uniformity in Religion* increaſeth faith towards *God*, and all good works, as well as peace in the Church, peace of Conſcience, Love, and Charity towards our Neighbours.

Where-

Whereas *Diviſions, and contrary Opinions in Religion*, is the Inlet of all evill, the increaſer of feuds, emulation, envy, and malice one againſt another, neglecting peace and unity, to follow a party and [k] faction; And without doubt, keeps off many from the Church, and may be the moſt probable Reaſon, for ought I know, why this Age ſo ſwarms with Atheiſts; So that it is almoſt come to that paſs, that he that will not Blaſpheme his maker, nay, and deny there is any ſuch thing as a Deity, and declare himſelf a down-right Atheiſt, is accounted no Gentleman.

Cauſes of Atheiſm.

Whenas they may ſooner doubt whether they themſelves be, than whether there be a God. For if they be only *Entia à primo*, (as I have noted elſewhere) they muſt firſt know him that is *primum*, before they can know themſelves. A flaſhy, drolling wit, and ſome ſmall Notions, and ſips in Learning, inclines many men to Atheiſm, (yet, for the moſt part, they are but half-witted fellows, though they make

The exiſtence of a Deity, againſt Atheiſts.

(k) *Nihil eſt quod tam imperiter Animos Hominum, quam ſuſcepta de ſalute Opinio; ſiquidem pro ea omnes gentes corpora & animas devovere ſolent, & arctiſſimæ neceſſitudinis vinculo ſe invicem colligare.*

a great buſtle in the World;) but, true wiſdom, and a large draught of Learning brings them to the knowledge of a God. Who can but admire to ſee men fancy ſuch idle chymeras in their Heads, as all things are produced by Nature? When, if they were able to ſalve all her *Phænomena*; yet they muſt be conſtrained to confeſs, that at the beginning there muſt be an *Infinite*, *Omnipotent*, and *Omniſcient Being*, to diſpoſe that confuſed Chaos, or Heap of Atoms, to cauſe an univerſal Harmony; and eſpecially to convert thoſe Atoms into thoſe various ſeminal contextures, on which moſt of the abſtruſe operations and productions of Nature depend. Beſides, 'tis leſs difficult to conceive the Eternity, and all the Attributes of a GOD, than to conceive Infinite, Eternal, Self-exiſtent, and Self-moving Atoms. To Judge by ſecondary ~~ſundry~~ Cauſes, of many things. if not of moſt, is to judge amiſs, and on imperfect grounds; for we knowing nothing but as our Senſes repreſent them unto us, we muſt needs judge of things not really as they are, but according to the Analogy they have with us; and ſo many

many times we reſt in them, and ſearch no further: But, if we ſeriouſly weigh the concatenation of Cauſes, we muſt needs be driven to acknowledge a ſupreme hand, and a GOD the firſt moving cauſe. For all actions and mutations in the World are performed by motion, which motion being traced through its cauſes, will bring us to an eternal Being, and the acknowledgment of a GOD, as being the firſt mover; and conſequently, that he's Eternal: whence 'tis eaſie to prove the reſt of his Attributes.

I ſhan't diſpute with ſuch as maintain there is no real Atheiſt denying GOD in the heart; Since this wicked Age wherein we live doth ſadly evince to us the contrary. But this I ſhall affirm, that hardly any Sect, or Opinion in Religion is approved by any, but the profeſſors thereof, (as if they had no [m] Charity) preſently account them Atheiſts, which may be put as another cauſe of Atheiſm. For, none more like to be Atheiſts, than ſuch as place their Religion in this or that Opinion; eſpecially, if they reflect on the Antipathy each have to other, and

Cauſes of Atheiſm.

(m) *Nulla firmior & amicitia, quàm quæ contrahitur hinc; nulla Diſcordia major, quàm quæ a Religione fit.* Montanus *in* Micah.

consider seriously, how all, confidently, conclude themselves in the Right; backing their Tenets with Scripture, Authority, and Reason; and that most things they hold as Truths, to be but dubious, at best, unless he be a resolute Person, not doubting at all in his Opinion and Sect. But if he waver, and be doubtful, changing from one Sect to another, have taken exceptions at the defects of most, 'tis a wonder if he fall not out with all, and fix on Atheism at last, and despise all Religion as a cheat, or policy to keep Men in good Order.

Another cause of Atheism, may be Peace and Plenty in a time when Learning flourishes. For Prosperity has damn'd more Souls, than all the Devils in Hell; It makes Men cast off fear of GOD, and Man; entangles Mens minds in Vanity, blinds them in their pleasures, and overwhelms them in Sin: For, whilst we thrive in the World, we are apt to turn our backs on Heaven: whereas, Poverty, and afflictions are the dispensations of Providence, and the blessings of the Almighty, to fit Sinners for Repentance, inclining our minds more to true De-

Prosperity makes all wise, honest, & virtuous men dove & reverence that beneficent eternal, omnipotent, being from whom they receive the blessing, they enjoy, & otherwise they are unworthy of them, & guilty of ye highest ingratitude, & worse than the Irrational part of the Creation.

Devotion, for the afflicted have God, for the moſt part, in their minds and mouthes.

An Habit of Scoffing, and deriding the Scriptures may be another cauſe. This Vain, Idle, and Phantaſtical, Pityful, Childiſh humour of Jeſting, proceeds (which this Age ſo Super-abounds with, among ſuch as call themſelves *Gentlemen*) from Pride and Oſtentation. For, they being, generally, Men of weak Judgments, and unfit for matters of Subſtance, and Solidity, as being above their apprehenſion; they, immediately, with a diſdainful Jeſt, ſcorn what they are uncapable of, or proceeds from any that attempt noble things. Wit may lawfully be uſed, GOD having given nothing to us in vain; but great care ought to be had it be not abuſed, eſpecially in jeſting with Holy things; for thereby they make a mock of Sin, trifle with the wrath of GOD, and play, like Fools, with Hell-fire, whither, without Repentance, they are poſting. This way of fooling is beneath a *Gentleman*, for it Hebetates the Reaſon, and renders him empty, flaſhy, and Phantaſtical.

Another cauſe may be, the Clergy

live ſcandalouſly, which is a great eye-ſore, and a main cauſe; what can be more unſeemly, than to ſee ſuch as ſhould lead men to Heaven, walk themſelves as if there were no Hell? That ſhould be Inſtructers of others in Sobriety, Humility, and all Piety, live looſely, proudly, in all Riot, and Exceſs? Drinking, Whoring, Lying, Swearing, Pride, and Covetouſneſs, are odious in every one; but eſpecially in thoſe that ſhould teach otherwiſe, are they aggravated. Such are a diſhonour to their Coat, the ſcandal of the Church, and an occaſion of the Enemies Blaſpheming. Who will believe thoſe are ſins, as they exclaim in the Pulpit, if they themſelves all the week after walk in them with delight?

A *Gentleman*, though he ſhou'd with much indignation abominate ſuch vile practices, and, if in power endeavour to ſuppreſs them; yet ſhou'd not be ſo narrow ſpirited, as therefore to neglect the Ordinances of GOD, ſince the Author, and Finiſher of our Faith, and Religion, Commands the very *Apoſtles* themſelves to hear the *Scribes* and *Phariſees*, thoſe whom he calls ſo often

Hypo-

Hypocrites, and against whom he pronounces so many woes; only with this Restriction, *That they do not as they do*; However, their Doctrine was good, and therefore enjoyned *To do as they say*. A Minister that has a Lawful Call, ought rather to be reprehended, than slighted: He may be evil himself, yet instruct others in good works.

These make large Rents in the Church; Union, of all things else, ought to be desired therefore. And why are there so many differences among us? Either because we are wedded to our own wayes, and Opinions; or because we quarrel with shadows, Order, Ceremonies, and things indifferent, and not of Faith, while we neglect the Substance, and fundamentals in Religion. Many times, through weakness of Judgment, violent contests arise between party and party, and yet neither differ in the main, and perhaps, not in the thing it self neither; which through their ignorance, notwithstanding, they know not how to Reconcile. To Compose these Differences is by fair and gentle, not foul, and rigorous means, according to the Laws. A

weak Brother is to be restored in the Spirit of meekness. Consciences are not to be compell'd by Fire and Sword: For, that Religion which is established by the sword, must needs bck in to *Mahomet*'s, let the pretences be what they will, or worse. As we have lately too wofully experimented in our blessed times of Reformation; in which they did not stick, in their Zeal, to destroy the Lord's Anointed. If they had been men after Gods own heart, as they were Saints, their hearts would certainly have melted with sorrow and remorse, as *David*'s smote him for but cutting off the skirt of *Saul*'s Garment, and yet he never intended to cut his throat: But their hearts were hardned, if not seared. Nothing more unbecoming a *Gentleman*, than to oppose his Sovereign, the fountain of Gentility; or Government, the Ordinance of GOD. Can any man be so stupid, as to imagine there can be any Religion in Rebellion, or Reformation in murthering of Kings, subverting of Government, and destroying many Families?

Innovations in Religion are dangerous, unless gradual, and by the steps of time; for

for ſo they'l hardly be perceptible. No Innovation, unleſs by the product of time, can ſuit well with any well-governed Nation; for long-continued Cuſtoms agree beſt together, although, perhaps, in themſelves bad; whereas better, being unuſed, link not ſo well, and therefore prove more troubleſome. So that great caution is to be had in Reformation, that the Alteration be for Reformation, and not the Reformation a pretence to Rebellion; which a *Gentleman* in all publick Conferences, Conſultations, and Counſels, ought carefully to avoid. Let all Diſcourſes of Religion be without paſſion, bumbaſt words, or intricate ſpeeches, and with the greateſt mildneſs that may be. In all diſputes, that you may prevent prejudices in your Antagoniſt, gain eſteem in him, and avoid needleſs Diſcourſe; grant all you hear him propoſe, that you reaſonably can, and that may tend to the clearer detecting the Truth.

Superſtition in Religion is worſe than down-right Atheiſm, and quite contrary to true Religion; *Illorum pietas, mera impietas:* For 'tis the reproach of the Deitie;

Deities. It being most contumelious to have any opinion of GOD that is unworthy his Divine Majesty: 'Tis better to have no knowledge at all of him. Atheism never disturbed the peace of the State, or Church; for an Atheist is an observer of Sense, Reason, the Laws of the Land, his Reputation, and Preservation. But Superstition has been the overthrow of many a flourishing Kingdom, Tyrannizing over the fancies, minds, and Reasons of Men.

'Tis a wonderful thing to consider how mens minds are naturally inclined to Superstition, than which nothing is more unbecoming a *Gentleman*: *Tot mundi Superstitiones, quot Cœlo Stellæ*! The Superstitions of former times were innumerable; Sacrifices, and Ceremonies, making Images of all matter, and adoring them when they had done, multiplying so many Rights, Torments, and Vexations as may well become the Devil to be the Author, and maintainer of them. 'Tis strange to see it so Universal in time past, and to continue even to this day; That wise and knowing People should take more pains to go to Hell, than we do

do to go to Heaven! If we take a view of the *Japans*, the *Banians* in *Guſart*, the *Chineſes* Idolatrys, the *Americans* of old in *Mexico*, eſpecially the *Mahometan* Prieſts, we ſhall find that the Papiſts vows, Poverty, Obediences Orders, Merits, Martyrdoms, Faſtings, Alms, good works, as they call them, Pilgrimages, &c. are no more than they do; and that their blind Zeal, and Idolatrous Superſtition, in all reſpects, is much at one; little, or no difference: Nay, 'tis hard to ſay, which is the greateſt, which is the groſſeſt. He that ſhall read the Papiſts *Golden Legend*, the *Jews Talmud*, and the *Turks Alchoran*, will conclude that ſuch groſs Fictions, Fables, vain Traditions, Prodigious Paradoxes, and Ceremonies, could never proceed from any other Spirit than that of the Devil himſelf.

The Superſtition of the Pagan *Gentiles.*

The *Egyptians*, that pretend ſo great Antiquity, three hundred Kings before *Amaſis*; and, as *Mela* writes, 13000 years from the beginning of their Chronicles, that bragg'd ſo much of their knowledge of old; of their Wealth and Power,

Power, that vaunted of 20000 Cities; yet, at the ſame time, as *Diadorus Siculus* Records, their Idolatry, and Superſtitions were moſt groſs, worſhipping the *Sun* and *Moon*, under the name of *Iſis*, and *Oſyris*; and afterwards, ſuch * Men as were beneficial to them, or any Creature that did them good. In the City of *Bubaſti* they adored a *Cat*, [n] *Ibis*, and *Storks*; an [o] *Ox*, [p] *Leeks*, and *Onions*. The *Syrians*, and *Chaldeans*, had as many proper gods of their own [q] invention. The *Romans* borrowed from all, beſides their own gods, which were *Majorum & Minorum Gentium*, as *Varro* holds; certain, and uncertain. Some Cœleſtial, Select, and great ones, others * *Indigites*, and * *Semidei*, * *Lares*, * *Lemures*, *Dioſcuri*, *Soleres*, *and Paraſtatæ*. *Dii Tutelares* among the *Greeks*: the ſame as *Boni* and *Mali Genii*, among the *Latines*. Gods of all ſorts, for all Functions; Some for the Land, ſome for the Sea,

* These *Indigites* were Men Canonized, or Deified, and ſo called *Divi*.

(n) *Herodotus.*

(o) *Pliny.*

(p) *Macrobius.*

(q) See *Lucian, Vera Hiſtoria, & de Dea Syria. Morny, Cap. 20. De veritat. Relig. Guil. Stukius, Sacrorum, Sacrificiorumq; Gentil. Deſcript. Peter Faber Semiſter. Lib. 3. Cap. 1, 2, 3. Selden, De Diis Syris.*

Multitude of gods in all Ages, and among all Nations adored.

Purchas Pilgrimage. * Adopted gods. * Demi-gods. * Were ſuch as had charge over Mens Houſes. * Ghoſts, or Spirits, Apparitions.

Sea, some for Heaven, some for Hell; some for Passions, Diseases; some for Birth, some for Weddings, Husbandry, Woods, Waters, Gardens, Orchards, &c. All Nations, and Offices, Kings, Emperours, and Valiant Men, that had done any good Office for them, they did likewise [t] Canonize, and adore as gods; 'twas usually done, and the Devil was ready still to Second their intents; *Statim se ingessit illorum Sepulchris, statuis, Templis, aris,* &c. He crept into their Temples, Statues, Tombs, Altars, and was ready to give Oracles, Cure Diseases, do Miracles, &c. As, by *Jupiter*, *Æsculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiarus*, &c. *Dii & Semidii*, for so they esteemed them; gods, and demi-gods: Some were *medii inter deos & homines*, between men and gods, as *Max. Tyrius*. When a good Man dyed, they held his Soul *ex homine Dæmon evadit*, becomes

(r) Pax, *quies, salus, Libertas.*

(s) In this manner; he being dead, his Body was carried (with all Solemnity, and Ceremony) of the chief Nobility, and Senate, with Songs & Hymns they performed to the gods themselves) to a Tabernacle, or Tent made with a great pile of Wood, in form of a Tent, with three other less Tabernacles, one upon the top of the other, the lowest being richly adorned with Gold outwardly, but within full of combustible Matter, where they lay him within the second Tabernacle; so he that is next to be Emperour sets fire to the lowar Tabernacle, and then lets loose immediately a flying Eagle from the top of the Tabernacle, as supposed, to carry his Soul into Heaven.

becomes forthwith a Demi-god, and in commiseration helps his poor Friends, here upon Earth; Informs, Succours, &c. Punishes those that are bad, and do amiss, as a good *Genius* to protect and govern mortal men appointed by the gods, so the *Platonists* will have it; ordering some for Provinces, some for private men, some for one Office, some for another; for all intents, places, Creatures, they assign gods. Neither do they Deifie good men only, but Tyrants, Monsters, Devils, *Nero's*, *Domitians*, *Heliogabalus's*, *Beastly Women*, and *Errant whores*. Nay, they make gods on such ridiculous occasions as Children make Babies, As *Mornæus* notes. Their Poets make gods, *Et quos adorant in templis*, *Ludant in Theatris*, as *Lactantius* scoffs. *Hesiod* reckons up at least thirty thousand gods: *Varro* makes three hundred *Jupiters*: *Flora* was a Rich Harlot in *Rome*, and for making the Common-wealth her Heir, her Birth-day was solemnized long after; and to make it a more plausible Holy-day, they made her Goddess of Flowers, and Sacrificed to her among the rest. The Statue of *Antinous*, the Emperour, *Adrians* minion,

minion, was ador'd by him. *Venus*, a notorious Strumpet, as common as the Boggards, to *Mars*, *Adonis*, *Anchiſes*, and yet ſhe as great a Goddeſs as the reſt, and as much renowned by the Poets, who were their chief Doctors, and Fathers of their Church. *Cuna* was aſſigned to Cradles, *Diverra*, for ſweeping Houſes, *Nodina*, Knots; *Prema*, *Promunda*, *Hymen*, *Hymenæus*, for Weddings; *Comus*, the god of good Fellows, god of ſilence, of comfort; *Hebe*, Goddeſs of Youth; *Mena* menſtruorum; *Minerva*, of Wiſdom; *Juno*, of Heaven; *Urania*, of the Starrs; *Pluto*, god of Hell, and Riches: Male, and Female gods, of all Ages, Sexes, and Dimenſions; with Beards, and without Beards; married, and unmarried; begot, not born; as *Minerva* ſtart out of *Jupiter*'s brow, himſelf a graceleſs Fellow, and drove his Father *Saturn* from his Kingdom. And this *Saturn* was but a pityful King of *Crete*, Wicked, Tyrannous; of whoſe Luſts, Rapes, and Villanies, a whole Volumn might be written; cruel alſo, eating his own Children, and at laſt gelded himſelf, and yet as good a god as *Jupiter*, or the beſt.

The

The Ancienteſt Superſtitions, next the *Gentiles*, were practiſed among the *Jews*, in their Groves, and High-places, with their ſeveral Sectaries, the chiefeſt of which were the *Phariſees*, *Sadduces*, and * *Eſſenes*: The ſtrange Opinions and Fopperies they maintained is not worthy the Relating, indeed; ſo ſottiſh, ignorant, blindly Superſtitious were they, tiring themſelves and others with their idle Ceremonies. He that ſhall peruſe the comments of their *Rabbins* on the Scripture, their abſurd Tales and Fables they certainly give credit to, will imagine them hardly Rational, if not abſolutely mad. Can any thing be more vain and Ridiculous than their fancies about the expectation of their *Meſſiah*? The great pomp he ſhall come in; as how he ſhall terrifie the *Gentiles*, and overcome them with new Diſeaſes: That every King in the World ſhall ſend him one of his Daughters to be his Wife, becauſe it is ſaid, *Pſal.* 45.10. *Kings Daughters ſhall attend on him.* How *Michael*, the Arch-Angel, ſhall ſound his Trumpet, and gather all the ſcattered

* Beſides the *Galilæans*, *Samaritans*, *Hemerobaptiſts*, *Maſbabæans*, &c. which I ſhall paſs by.

The Superſtitions of the *Jews*.

—Tantum Suadere malorum. Religio potuit

Jews

Jews into the Holy Land, and there make them a great Feast of all the Beasts, Birds, Fishes, that ever were; and a glass of Wine that grew in Paradise, and that has ever since been kept ~~for~~ in *Adam*'s Cellar. For the first Course, will be that great Ox that feeds on a thousand Hills; *Job* 4. 10. *Psal.* 50. 10. That great *Leviathan*; and a Bird that laid an Egg so big, that by chance tumbling out of the Nest, it brake down three hundred tall *Cedars*; and it self being broken by the fall, deluged an hundred and three-score Villages. This Bird, they say, could stand in the Sea where it was so deep as an Hatchet would be seven years in sinking to the bottom, and yet came up but to his knees; with multitudes of figments of the like Nature, which they constantly believe, deluding themselves and others, and yet will, by no means, be diswaded.

The *Mahometan Religion* is a gallemafry, or hotch-potch of the *Gentiles*, *Jews*, and *Christians*; and so sottish, as if they had pickt out the most vain, and ridiculous things in every one of them, to make up their *Alchoran*, being stuff'd with idle

Fables and Superſtitions, as well as lyes.

The Superſtition of the *Mahometans* and *Turks*.

As, how *Mahomet* was ſaluted when he came from *Meca* by the Beaſts, Birds, and the very Stones: How the *Moon* came down from Heaven to give him a Viſit: How GOD ſent for him, and ſpake with him: With many Fables of the *Sun*, *Moon*, and *Stars*. That at the Day of Judgment there ſhall be three ſounds to prepare to it, which muſt laſt fifty thouſand years. A *Paradiſe*, which conſiſts in *Coeundi & Comedendi voluptate, & pecorinis Hominibus ſcriptum, beſtialis beatitudo.* They pray five times a day with their Faces towards the South, and waſh all their Bodies over before and after. They faſt a Moneth together, and muſt not eat a bit till *Sun-ſet*: Their Pilgrimages are as far as the River *Ganges*, where they waſh themſelves, maintaining they waſh away thereby all their ſins. Others Travel as far as *Meca*, to the Tomb of *Mahomet*, which they account meritorious and miraculous: Their ſins being thereby forgiven, and they anointed Saints ever after: whence many, at their return,

accounted

return, put out their eyes, that they may never behold vanity more; and ſome bite out their tongues. Their long Prayers, Stoning of the Devil, their eating a Camel at *Grand Cairo*, in their way to *Mahomets* Tomb, their running till they ſweat; and innumerable other fooliſh Ceremonies they have, which if they obſerve not to a tittle, they think they ſhall be damn'd.

But, to come nearer home, I may ſafely, I think, and without injury ſay, all the principal Devils in Hell are imployed for the ſubverſion, and deſtruction of *Chriſtians*; Thoſe ſeveral Oppoſitions, Temptations, Batteries, Hereſies, Schiſms, that in all Ages he hath fomented, is a clear evidence of his being moſt buſie among us of the true Church. They began in the very primitive, and Apoſtolick times; many Hereticks, and Anti-Chriſts were even then abroad, and ſo have ever ſince continued. In St. *Auguſtine*'s time there were fourſcore and eleven Hereſies. In which number we may rank our *Pſeudo-Chriſtians*, who

Superſtitions of the Church of *Rome*, and other Chriſtians.

have now over-run most part of Christendome. And since their Leader proclaimed himself *Pontifex Maximus*, Usurping power over Kings, and preposterously setting *Aaron* above *Moses*, to establish their own power, greatness, sovereignty, and to enrich themselves, have introduced a multitude of humane Traditions, and Fopperies; As *Purgatory*, *Limbus Patrum*, *Infantum*, and a great deal of such *Geography in the Subterranean terra incognita*, *Mass*, *Praying to*, and *adoration of Saints* (whereas, whoever is to be prayed to ought to be Omnipotent to do for all, Omnipresent to hear all, and Omniscient to know all; which no Saint, or any but God himself is, or can be) *Fastings*, *Bulls*, *Indulgencies*, for 40000 years to come; *Processions* at certain times, *Images*, *Shrines*, *Relicts*, *Confessions*, *Penance*, *Satisfactions*, *Blind Obediences*, *Vows*, *Pilgrimages*, with Innumerable *Orders of Priests*, *Fryars*, *Mendicants*, *Franciscans*, *Carthusians*, &c. *Monks*, *Anchorites*, *Jesuites*, &c. with a multitude of such subtilties, and gross absurdities; So that Scripture must be concealed, and prohibited the Vulgars reading,

reading, or perusing, eclipsing the glorious splendour of the Gospel by their Superstitions, whereby indeed *Legends* are introduced, and *Religion* abolished. So that he that shall but observe their prophane Rites, and foolish Customs, How Superstitiously kept, how strictly observed by the People, even before *Gods* Commandements, keeping them in Ignorance, Blindness, and such Obedience, as they are brought to that servile strictness, as they dare not, on the pain of Damnation, break the least Ceremony, Tradition, or Edict. They will sooner kill a Man, than eat a bit of flesh in Lent without a Dispensation; kill a King, if told 'tis meritorious, and made believe he shall not only be pardoned here, but go immediately to Heaven, be Canonized, and the like; with their Rabble of *Romish Deities*, for all Countries, Professions, Offices, Diseases, and Persons: St. *George*, for *England*; St. *Andrew*, for *Scotland*; St. *Patrick*, for *Ireland*; St. *Dionysius*, or *Denis*, for *France*; St. *Jago*, for *Spain*; St. *Luke*, for *Painters*; *Gregory*, for *Students*; *Cosmus*, and *Damian*, for *Philosophers*;

Criſpin, for *Shoomakers*; *Katharine*, for *Spinners*. *Anthony*, for *Piggs*; *Gallus*, for *Geeſe*; *Wenceſlans*, for *Sheep*; *Pelagius*, for *Oxen*; *Sebaſtian*, for the *Plague*; *Valentine*, for the *Falling-ſickneſs*; *Petronella*, for *Agues*; *Apollonia*, for the *Tooth-ach*. The Virgin *Mary*, for Male, and Female, all places, Offices, perſons, and Conditions, for both Sea, and Land; an Univerſal Goddeſs ſhe is.

Whoſoever ſhall but obſerve theſe things, with their divers Adorations, Exorciſms, and ridiculous Injunctions, will abſolutely conclude them altogether as vain as thoſe Superſtitions of the *Pagans*, *Jews*, and *Mahometans*, if not worſe; or at leaſt, they are the ſame in other Names, Circumſtances, and Ceremonies.

On the other extreme, we have a mad, giddy Company of *Preciſians*, *Schiſmaticks*, and *Hereticks*, even in our own boſoms, that through too much blind Zeal againſt Popery, Do quite demoliſh all. Theſe will admit of no Ceremonies at all; no Croſs in Baptiſm, no kneeling at the Com-

The Superſtitions and Frenzies of ſome in our own Boſoms.

Communion, but ſtand; or, as ſome of them that account themſelves in the firſt order of Saints, ſit irreverently on their breech, and take *the Cup of the New Teſtament*, as they do their Mornings Draught; They will have no Faſting-dayes, no Church-Muſick; Organs are Popery; and Anthems, though never ſo well compoſed, They prefer the idle ſtuff of *Sternhold*, and *Hopkins*, who have indeed, with their pitiful Verſe and Rhymes, murthered the *Pſalms*. No Biſhops, nor their Courts; no Church-government, unleſs by Lay-Elders as ignorant as themſelves: But, for the peace of *Sion*, and glory of GOD, rail againſt all our Church-Diſcipline as Popery; and for the Zeal of the cauſe, run into open Rebellion, and Sacriledge, as we know, by too woful Experience. They will hardly, ſome of them, tollerate our Univerſity Degrees, or Univerſities themſelves. All Humane Learning is the Language of the Beaſt; Degrees, Titles of *Rome*; Caps, Hoods, Tippets, Gowns, Surpleſſes, Lawn ſleeves, &c. Things indifferent in themſelves, and meerly for Ornament, Di-

stinction, and Decency, they hate them, cry out against them, they are of the *whore of Babylon*, the Relicts of Popery, and he that wears them, hath, undoubtedly, a Pope in his Belly. They will approve of nought but what they invent themselves; They make matter of Conscience of them, and will rather forsake their Livings than subscribe to them. They will admit of no Holy-dayes, or honest Recreations; as Hawking, Hunting, Cards, Tables, because some have abused them. No Churches, no Bells, some of them, because Papists use them. No Interpretation of Scripture; no councils, or comments of the Fathers, but such as their own fantastical spirits, and idle brains dictate, and suggest. By which spirits, being mis-led, more prodigious Paradoxes are vented, than by Papists themselves.

Some pretend to propheſie, ſecret Revelations, will be of the privy-council with GOD himſelf, and know all his ſecrets. A company of giddy, quarter-brain'd heads; they will take upon them to divine how many ſhall be ſaved, and who damn'd in the Town; Interpret the *Revelation*,

velation, *Daniel*, and *Ezekiels* Viſions, and apply thoſe hidden Myſteries to private Perſons, times, places, as their own private ſpirit, and ſhallow wit Informs them. They will tell you exactly, in their *Enthuſiaſm*, when the World ſhall be at an end; what year, nay, to the very day too. Some, in imitation of *Chriſt*, will faſt forty dayes. Some call GOD, and his Attributes, in queſtion: And ſome of them ſo far gone with their madneſs, and Revelations, that they are abſolute *Bedlams*, and out of their wits, making themſelves to be God, Chriſt, the Holy-Ghoſt, *Elias*, *Moſes*, and what not? Of theſe Men, I may conclude, in general, that howevet they may ſeem to be diſcreet in other matters, and diſcourſe well, *Læſam habent Imaginationem*; in this their madneſs and folly break out impetuouſly; and have far more need of Phyſick, than many a man that keeps his Bed. They are mad, and therefore have more need of a Cure, than ſuch as are in *Bedlam*; They muſt be blooded, and purged with *Hellebore*.

I can't better Characterize them, than thus;

thus; they are generally possest with madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn, and contempt of all other Sects, perswasions, and Opinions, or that dissent from their Interpretations, and Conjectures. They are only wise, only Learned in the Truth; All damn'd but they, and their followers; And yet they torture the Scripture, and turn it like a nose of Wax to their own ends, and purposes; Alwayes learning, and yet never come to the knowledg of the Truth. And yet so wilful, and besotted, say what you will say, 'tis all one, they care not, they will have their way, though all the World contradict them: Like vertiginous people, they think all goes round and irregular, when indeed the errour is in their own brains. They generally affect Novelties, and preferr Falshood before Truth; and that which their folly and rashness has once produced, with pride afterwards, frowardness, and contumacy, they maintain as long as they live, against all Reason, or Sense.

In a word, this is common to all Superstition, there is nothing so bad and absurd,

absurd, ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies. Nothing so monstrous to conceive, or intollerable to put in practice, so cruel to suffer, which they will not willingly undertake: So powerful a thing is Superstition.

Nothing, I say, is so unbecoming a *Gentleman* as Superstition, whose Master is the people; and in all Superstition, therefore, wise men follow Fools: Besides, in it self, its odious and deformed, as well as stupid and sottish, by how much the more it resembles Religion.

How a Gentleman may be sure to make choice of the true Religion.

Since every Religion, Sect, and Opinion (as was said) is as confidently believed, and maintained by the professors thereof, as the only true one; It is the part of a *Gentleman*, especially being instructed in good Learning, to examine all with impartiality, looking on his own with the same indifferency, as if he had never been therein instructed, that he may find out the truth of the Christian Faith, and the main Articles of it; the Being, and existence

istence of a GOD, and the consequent Doctrines of Natural Divinity; and then the Truth and Authority of the *Holy writ*. And thus a Man shall be able indeed to give an account of his Faith. What can be more unseemly, than to hear a *Gentleman* have no more to say for his Belief, than a *Pesant*, a *Mahometan*, a *Jew*, or *Pagan*; that he was so taught, and all the Nation, and therefore he is of that belief?

Which that he may the clearer do, he must consider, first, the Testimony, the Foundation on which Christianity is built, viz. *Jesus Christ*; That he was sent from GOD the Father, to manifest his will and counsel unto us. The truth of which when he hath cleared, the belief thereof will be Rational to him. Now, this Testimony of *Christ*, the Author, & Finisher of our faith, is given by no less than GOD himself; who though he be Omnipotent, [f] yet cannot lye, being Truth it self in the abstract. His very existence then may be as well doubted as his Testimony. And you have heard already the irrationality of Atheism, in our proof of a Deity; and that even among

(f) *Omnipotentia excludit omnes defectus, qui sunt Impotentiæ, seu posse mori, Peccare, &c. Thomas Aquinas, 2. Quest. 25. Art 34.*

among the Heathen a Deity has ever been acknowledged, as alſo that their gods were true.

He was promiſed to *Adam*, when fallen, long before his coming; *The Seed of the Woman ſhall break the Serpents Head.* And his Teſtimony of him, when ſent, was at his Baptiſm, and on the *Mount*, with *Peter*, *James*, and *John*; *This is my beloved Son, in whom I am well pleaſed; hear him.* And a little before his Death, *I have glorified it, and will glorifie it again.* Likewiſe, by the Star at his Birth, which the very Heathen confeſt portended the deſcent of ſome God for the Salvation of Mankind. Alſo *by many Miracles* wrought both by *Chriſt* and the *Apoſtles, and other wayes*, as well as by *an Audible Voice.* As, at his Death, *By Eclipſing the Sun at the time of the Full Moon*, contrary to the courſe of Nature; ſo that many *Aſtronomers* in other parts of the World admired the ſtrangeneſs thereof, as a violence done to Nature; whence *Dionyſius* the *Areopagite*, thus exclaim'd; *Aut Deus Naturæ patitur, aut Mundi machina Diſſolvitur.* *The Vail of the*

The Teſtimony God gives of Chriſt.

the Temple was rent, which the Superstitious Jews *so adored. And the Saints dead Bodies arose, and went into the Holy City, and were seen by many.* Which things were so notoriously known, that multitudes were Converted, saying, *Of a Truth, this was the Son of God.* And lastly, *He himself did not only Rise, but was taken up into Heaven, both body and soul, before their eyes.*

So that the Question will be now, whether there be any credit to be given to the scriptures, that give such ample testimony of *Christ* from GOD, or whether they are his *revealed word*, more than other Writings. Touching which I shall wholly lay aside those Arguments, from their Majestickness, and sometimes plainness of stile; Their subject on which they treat, or the power and influence they have on Mens Consciences, as Idle, frivolous, not sufficiently evincing them to be *Divine Oracles*, or to proceed from the *Holy Spirit:* since our Consciences easily consent to what our belief is prepossest with in our Infancies. Besides, if this be all, a *Turk* may plead as much for the *Alchoran*, in every respect, as we

can

can for the *Bible*. Neither doth the ſealing the Truth thereof by the blood of Martyrs ſignifie any thing in this particular, ſince we daily ſee, *Jews*, *Turks*, *Pagans*, *Hereticks*, *Sects* of all ſorts, *Venners gang*, *though in open Rebellion*, and before that, the *Regicides*, dye as reſolutely, couragiouſly, with as much ſeeming aſſurance of their ſalvation, as the beſt Martyr of them all, in the affirmation and juſtification of their own belief and Deceits.

Whether the Old & New Teſtaments be the Word of God.

We muſt therefore endeavour to ground the Truth and Authority of *Holy writ* on more ſure and ſound Foundations. Which I ſhall here, at this time, a little attempt; notwithſtanding the uncharitable cenſures of ignorant, angry, and narrow-witted Zelots; accounting me, in Diſcourſes of this Nature, an *Atheiſt*, or at leaſt one that contemns, or hath but little regard for, or to the *Scripture*; And all becauſe I have ſtill endeavoured to bring them to a Rational ground of their Faith. For although ſome things in Religion be beyond Reaſon, yet it is not againſt Reaſon, and moſt may be made

made out by Reaſon. If this were not ſo, our belief would be very Implicite. I ſhall therefore endeavour to make it plain, that *the Books* of the *Old* and *New Teſtaments* are the *Word of God*, and that upon the pure account of Reaſon only: For to go about to prove any ſuch thing to an *Atheiſt*, or *Pagan*, by the Scripture, or any Argument deduced thence, is (when he believes no ſuch thing) to be ridiculous, and to prove a thing to be ſo, as Women do, becauſe it is ſo, and compel another mans Reaſon toofuddenly.

This, I hope, no *Pagan*, or *Atheiſt* will deny, that there is as much reaſon to believe the Hiſtory of the Old and New Teſtament, as any other, ſince there is the ſame Reaſon; firſt, to believe *the Tradition* of the Old and New Teſtaments, as the Tradition of any other. *i. e.* That there was ſuch a Man as *Moſes*, that wrote of the Creation, of the Patriarchs, of Gods Judgments on the *Egyptians*, of his delivering the *Iſraelites* from the ſervitude of *Pharaoh*, and leading them through the Wilderneſs. And after him, a *Joſhua*, who was their Captain and General in

their

their possessing *the Land of Canaan.* And so the *Judges*, *Kings*, and *Prophets*, &c. that did such and such Acts. A *Matthew*, *Mark*, *Luke*, and a *John*, that wrote such things as they saw, and knew in their own times to be true, of one **Jesus of Nazareth.** I say, we have as much reason to believe the Tradition of these Histories, as any other Histories: Or, as that there was an *Homer*, that wrote *Illiads*; a *Virgil*, his *Georgicks*; an *Ovid*, his *Metamorphosis*; A *Plato*, an *Aristotle*; and the rest of the *Philosophers*, or their Works.

Secondly, its as Rational to believe, that *those Books of the Old and New Testament* were written by the same Men as are their reputed Authors; as to believe *Plutarch*'s, *Tacitus*'s, *Tully*'s, and *Cæsar*'s works were theirs.

Thirdly, that all that was delivered *in the Old Testament*, in *Christs* time, was true; appears by his frequent quoting of, and referring to it in his Discourse, and Disputes. Besides, if it had been corrupted, he would, no doubt, have taxt them with it, as well as for their *Teaching for Doctrines the Traditions of Men.*

And that 'tis the ſame we now have, and the *Jews* at this day acknowledge; and that 'twas never corrupted, is evident from the multitude of Copies diſtributed after the firſt and ſecond Captivities, to every *Synagogue*, where they were diſperſed, in which they read every Sabbath-day. Now, how it ſhou'd be poſſible for Men, in almoſt all Nations, and at different times, to combine together in corrupting the Book of God, on deſign, let a prudent Man judge. But we find they do all agree; which they could never do, if any, and not all of them, ſhou'd have been corrupted. And, that they ſhou'd altogether deſignedly, or caſually, be corrupted, when there appears no ſolid reaſon for ſuch a contrivance, ſeems more than improbable. To which add, if they were corrupted, 'twould have been in thoſe places eſpecially which ſpeak, and Propheſie of *Chriſt*, and againſt them. Beſides, if they were corrupted, they ſhou'd have corrupted the *Septuagint Tranſlation*, which was extant in *Egypt* three hundred years before *Chriſt*, to make them agree. Again, if we obſerve it, we ſhall find more

more harmony between the Writers of the *Divine Oracles*, (though distant in time) than among any other Writers whatsoever. Lastly, that the Old Testament, which we acknowledge, is the same the *Jews* now receive, and alwayes did, may easily appear, by comparing our Copies and Translations with the Originals among them in all Nations: Nor can it be thought that the Learned in all places, times, and of contrary Religions, *Jews*, *Papists*, *Protestants*, &c. shou'd combine to deceive the giddy, and more unknowing sort of people in the World.

Fourthly, because they wrote nothing but what was done in their own times, and known generally to all, who might have contradicted their Writings; especially the *Scribes* and *Pharisees*, who under the *Gospel* were their Persecutors; and wou'd, assuredly, have condemned them, had they been false, or liable to exception. Nay, and *Josephus*, though a *Jew*, yet an unbeliever in *Christ* * testifies, that at that time, there was a Man (if he might call him a Man) whose name was *Jesus*, that did raise the dead, Cure Diseases, and do many Miracles; and

* *Antiq. Judaic. Lib.* 18. *Cap* 4.

being accuſed by the chief of the people, was Condemned, and Crucified by *Pilate*, and the third day appeared to them again alive, as it was predicted of him by the *Prophets*. *Moſes*, and the *Prophets*; *Matthew*, *Mark*, *Luke*, *John*, *Peter*, *James*, *Paul*, and *Jude*, have been continually reputed, and generally from Age to Age, down to theſe our times, confeſſed by all, to be the Pen-men of thoſe Books that bear their Names. Nay, this is acknowledged by the very *Jews*, *Pagans*, and even by *Julian the Apoſtate*. And therefore there is not only the ſame Reaſon to believe them as any other writings; but as great Reaſon, if not greater, that their Writings are true; ſince what they wrote was only the paſſages or actions of their own times done by themſelves or others; which were eaſie to be known, being, moſt of them, done in publick, and they either Eye, or Ear-witneſſes, or both, of all paſſages: So that they had the greateſt opportunities in the World for detecting the Truth, and conſequently, beſt able to declare it. Beſides, the Pen-men throughout the *Bible* were either Kings, Rulers, men of Honour, and high eſteem among the People; and there-

therefore would not attest lyes, to expose themselves to the contradiction, and scorn of the World, or Vulgar: As *Moses*, *Joshua*, *Samuel*, *David*, *Solomon*, *Nehemiah*, *Ezra*, &c. Or Prophets, *Isaiah*, *Jeremiah*, *Daniel*, *Ezekiel*, &c. Or *Apostles*, or *Disciples*, Men of Integrity, Piety, and Fidelity, that could purchase nothing by that they delivered, if untrue; nay, for attesting those very truths, they incurred Imprisonment, Banishment, Persecution, Poverty, and all kind of misery; *Wandring up and down in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented*, &c. They suffer'd for their profession of the Truth more than any Men did. Besides, they and their Doctrine was owned more especially by GOD himself, in giving them *the Spirit of Prophesie*, the Inspiration of the Holy-Ghost; so that though illiterate, they could *speak all Languages*, the power of *working Miracles*, *Casting out of Devils*, *Curing of Diseases by even their very shadows*, which was more than *Christ* in the flesh did; and which the Magitians, and Conjurers of those times could never do, though zealously attempted;

and therefore we have greater reaſon to believe their Writings, and them, than any other whatſoever. For none can be ſo impious, or irrational, as to think GOD would countenance, and give teſtimony to Impoſtures, and juggling tricks; and eſpecially ſuch as pretend to teach and lead Men into the way of Salvation. This were (to ſpeak with Reverence) to make GOD acceſſary to the entrapping of mens Souls, and the deceiving the whole Chriſtian World.

A *Gentleman* having thus laid a Foundation of his Faith in the Being and Exiſtence of a GOD: In his teſtimony of *Chriſt*, the Object, Author, and Finiſher of our Faith; the truth and Authority of the *Old and New Teſtament*: and compared the profeſſion is made *in the Church of England*, with the vain Fopperies, Superſtitions, and Innovations of *the Church of Rome*; and the uncharitableneſs to be found among them, and all *Sectaries*, *Schiſmaticks*, *Phanaticks*, and *Hereticks*, who condemn to Hell all that are not in their way; accounting all without their pale, damned: The irrationality of the *Mahometans*, and the abſurd ſtu-

ſtupidity of the *Pagan-gods*, and Worſhips; The fantaſtical follies, & whimſies of the *Jews*: I ſay, theſe things being compared, and the former Foundation laid and rooted in the intellects of a *Gentleman*, he may not only ſoon reſolve himſelf into a Religion, but be ſatisfied which is the true one.

I ſhall therefore add no more in this matter, but come to the next qualification of a *Gentleman*, and a part of Education, before premiſed, *viz.*

PART II.

Travel.

IN the next place, *Travel* (being firſt well grounded in Religion) will be requiſite to experience, and accompliſh a *Gentleman*, eſpecially if he have the Language, and other good parts; if not, he ought to take one that hath, and has been abroad before, that he may be informed

of the Customs, and Humours of the People, and with what Company to associate; otherwise a Man may be sooner injur'd, than benefited: And without a competent Judgment, Ingenuity, Reason, and good Nature, ruin'd; or at least, return as empty as he went.

Let him, in every Town, City, and place he comes, acquaint himself with the most Learned, Eminent, and in Repute, Experienced, and sober Men; whereby he may not only learn good, but avoid much evil, Debauchery, Quarrels, and most other inconveniencies; especially with Embassadors, at least when they have Audience, if possible; with their Universities, Libraries, Buildings, Revenues, Colledges, Churches, Monuments, Monasteries, Government of the State and place Civil; their Courts of Judicature, when they plead, judge, and determine Causes; as also Ecclesiastical, and their Courts; and, if in the Metropolis, the Kings Court it self, or Chief Governours: The Scituation of places, Prospects, Rivers, and all Ornaments, Ports, Havens, Ships, Fortifications, Trainings, Tilts, and Turnaments,

Trea-

Treasuries, Magazines, and Armories, Castles, Forts, Ruines, and Antiquities; Coyns, Measures, Habits, Customes, Feastings, Weddings, Funerals, Publick Shews, Wardrobes, Publick Masques, Comedies, Playes, Interludes, and Triumphs; especially such as are frequented by the better sort; and with every thing else that is worth the noting: And keep an account in writing, of every dayes Observation, wherever he goes. So shall he in a little time be greatly improved, and make the best advantage of his Travels; which that he may the better do, he ought to observe these Rules, *viz. To avoid Idle Expences, Vain Ostentation; and Regulate his Discourse, and Carriage.*

SECT.

SECT. I.

Of Expences.

A *Gentleman*, of any Man, ought to be moſt wary and prudent in this matter; not only leſt he ſhou'd by his Extravagancy expoſe himſelf to the deriſion, and ſcorn of the Vulgar; but alſo to avoid the imputation of folly, when ſo, as well as by being too penurious when there is juſt occaſion. If the occaſion therefore, when weighed, be more ponderous than the Money, let it go; but part not with your Gold for droſs; yet manage it ſo, as rather to ſhun the occaſion, than ſeem to ſneak from it baſely for love of thy Money. Since Money then is to be ſpent, ſee that thou ſpend it to thy Honour, and Reputation.

Amaſis, King of *Egypt*, made a Law (which was alſo eſtabliſht in *Athens*, by *Solon*)

Solon) that there ſhould be an Annual inſpection into every Mans gettings, and expences; and if the latter was found to exceed the former, on a rational account, ſo as he muſt needs be adjudged to take ſome indirect courſes to ſupply his expences, he ſhould be put to death. According to the former, therefore, the latter ought to be limited; for a Man ſhall be found but able to bring both ends together, that makes his expences amount but to half his In-comes: what ſhall he do then whoſe Revenues are uncertain? It doth certainly concern him to be more than ordinarily ſaving, and prudent, ſo it be not imputed to baſeneſs; ſince he that thinks to lay up at the years end, muſt reduce his layings out to the third part of his comings in. If a *Gentleman* therefore will keep within compaſs, and avoid the many cheats of Servants, he muſt have an inſight, nay, a diligent eye into his own Eſtate; which is no diſgrace unto him, nor to the beſt Man living. He will find it a greater, to want at laſt, what he is daily defrauded of.

I would not be miſtaken here, as if I pleaded for getting immoderately Riches,

Riches; or in the leaſt countenanced covetouſneſs, which is worſe than Prodigality; but to ſhew how a *Gentleman* ſhould, like himſelf, walk prudently between both, and keep the golden mean. For Riches, in themſelves, are not of ſo great worth as we make them; neither is great Riches and Poſſeſſions of real uſe, excepting only ſo much as we make uſe of for the making our own Lives comfortable, and others by our charitable benevolence. All the reſt do us no pleaſure; that is, Really: they may pleaſe the eye, and idle fancy of a Coxcomb, but that's all, I ſay, unleſs employed to our own, or others good: He may be the keeper of them, yet not enjoy them; like an Aſs, that carries Gold, yet eats but Hay. Beſides, they are but momentary, but like the Sea, unſtable; they flow in for a while, and perhaps become very full, when, on a ſudden, there is as great an Ebb, and they run to another. They have wings, and flye away; but if they will ſtay, they don't make a Man really better, or more happy: Nay, they are rather an hindrance

Of Riches, the true value of them.

to

to all good Virtue and Piety, as well as an In-let to all evil; as I have largely ſhewed elſe-where. *Pluto*, the god of *Hell* (as the Poets feign) is likewiſe the god of *Riches*; which ſhews, that Riches ſent from the Devil, *i. e.* ill gotten; by Racking of Tenants, oppreſſing the poor, &c. or Riches got by going to the Devil (as many a one, to leave their Heir Rich, dyes a wretch) muſt needs (in all probability) be ill ſpent: Let that content thee that has been gotten juſtly, thou canſt leave contentedly, canſt uſe ſoberly, and diſtribute chearfully, and honeſtly, in the time of thy Life, and Health: For that other, on thy ſick, or Death-bed, ſeems rather to be a cheat, than Charity; in as much as 'tis more a Diſtribution of anothers Goods, than thine own.

SECT.

SECT. II.

Of Vain-Glory, and Ostentation.

MUch might be said (did I affect prolixity) of this pleasing humour of Vain-Ostentation and glory; the *Amabilis Insania*, this sweet frenzie, whisp'ring Air, and most delectable passion, which ravisheth our Souls, and lulls our Senses and Reasons asleep. There is therefore nothing more unbecoming a *Gentleman*, nor nothing he should with more caution avoid; for it sets so sweetly on him as he scarce ever perceiveth, or is sensible of his Malady. And there's the madness; he commonly loves him that does him most harm. A Man may better resist Lust, Anger, Covetousness, Fear, Sorrow, or any other passion, [u] than this itching, and insinuating evil. For the Fame he aims at hurries him beyond all Reason, Patience, and Moderation; attributing to his own wit and management.

(u) *Quem non gula vicit, Philautia superavit.*

ment every ſucceſsful Action that he has but the leaſt hand in. As the ſhalloweſt Waters, and emptieſt Casks make the greateſt noiſe; ſo theſe kind of Fellows make the greateſt buſtle in the World.

To be vainly Oſtentative, then, is greatly to be abominated, and ſhun'd by a *Gentleman*. But yet we muſt not here miſtake; for in ſome caſes 'tis of great uſe, nay, and is great Diſcretion. As in all Noble, and High undertakings, the hope of glory and praiſe adds life to the Enterprize, and many times, ſucceſs as well as perpetuity of Name. Wherefore write we, *Etiam mediis in morbis*, to the waſting of our Healths, but for Fame? And therefore we ſet our Names to our Books. *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.* And, in Learning, were it not for this, Fame's wings would be clipt. A little Vanity, and Opinion, therefore may be allowed, eſpecially in ſuch Natures whoſe Bark is ſo balaſted with ſolidity, and Reaſon, as Fame's breath can't over-ſet it. A Natural Magnanimity is acceptable, and grateful, putting a good decorum on ſuch Mens Actions as know how to manage it. In all

(x) *Qui de contemnenda gloria libros ſcribunt, & nomen inſcribunt.*

all Callings it may be allowed; 'tis *Ingeniorum Cos*, the whetſtone of Wit and Valour. There's a modeſt ambition; as *Themiſtocles* was rouz'd by the glory of *Miltiades*; And *Achilles* Trophies excited *Alexander*. 'Tis a ſluggiſh humour, not to emulate or ſue at all, to withdraw, neglect a mans ſelf, refrain from ſuch places, Honours, Offices, through ſloth, niggardlyneſs, fear, baſhfulneſs, or otherwiſe; to which by his Birth, Place, Fortunes, Education, &c. he is called, apt, fit, and well able to undergo. For Humility, and ſelf-denyal it ſelf, may be Acts of Oſtentation. Yet Fame, in many reſpects is to be avoided, ſince ſhe congregates, for the moſt part, with her Trumpet, more Enemies than Friends. If it be immoderate, 'tis a Plague, and an unſufferable torment.

Her two Daughters are, *Levity of mind*, *Immoderate Joy and Pride*; not excluding thoſe other concomitant vices; *Bragging*, *Hypocriſie*, *Peevi ſhneſs*, and *Curioſity*. All which proceed from our ſelves; we are active Cauſes, from an over-weaning conceit we have of *our good parts*, *own worth*, (which indeed is no worth) *our bounty*, *favour*,

Favour, *Grace*, *Valour*, *Strength*, *Wealth*, *Patience*, *Meekneſs*, *Beauty*, *Gentility*, *Prudence*, *Knowledge*, *Wit*, *Science*, *Art*, *Learning*, our *Excellent gifts*, and *Fortunes*; For which, *Narciſſus*-like, we admire, flatter, and applaud our ſelves, and think all the World eſteem ſo of us; which how unbecoming a *Gentleman*, the moſt Rural may judge. And the greater caution is to be had of a Mans Actions and carriage to avoid them, by how much they are apt, inſenſibly, to invade us, in the beſt of our undertakings. Wherefore I ſhall add no more here, ſince ſomewhat will be ſaid in the ſubſequent Section, as to the other particulars.

SECT. III.

Diſcourſe and Carriage.

REaſon it is, a *Gentleman*, of all Men, ſhould demean himſelf well, and moſt exemplary, which is no eaſie matter, in this wicked Age wherein we live;

unleſs he be of a paſſing good Nature, *i. e.* have an inclination to Virtue, and an Habit; which is indeed goodneſs it ſelf, and the chief of all other Virtues. Such an one muſt be courteous, and civil to all Men; as well Strangers as Friends, and Relations; pityful to, and of all in affliction, and miſery; eaſie to forgive, and paſs by injuries; and grateful for as well ſmall as great favours, guifts, and obligations. Hereby ſhall all manner of Vice be ſhun'd, and Virtue daily increaſe. Carriage, then, as it comprehendeth as well Diſcourſe, as the outward behaviour, is, and muſt be either to a Man's *Superiours*, *Equals*, *Inferiours*, *Relations*, *Strangers*, *Friends*, or *Enemies*; or to *Himſelf*.

SUB-

SUBSECT. I.

To Superiours.

AMong Superiours, Kings and Princes are moſt to be Honoured; eſpecially thy own, to whom thou oweſt Obedience, Allegiance, and all that thou haſt, or art; *we muſt needs be ſubject, not only for wrath, but Conſcience ſake.* 'Tis the Ordinance of God; *and whoſoever reſiſteth, ſhall receive to himſelf Damnation.* Take *Solomon's* advice, To *Fear the Lord, and the King, and meddle not with them that are given to change.* For *Rebellion is as the ſin of Witchcraft*; and nothing ſo unſeemly as to ſee any Man to pretend to Gentility, and Honour, and yet reſiſt the fountain of both; no pretence whatſoever can juſtifie ſuch an Action.

Let thy ſpeech to him be (whether he be a Man of parts or no) with that due Reverence his Dignity requireth, and ſo thy Behaviour; avoiding all unſeaſonable

Diſcourſes and Jeſts, it being no leſs hazzardous to be too bold with ſuch as are ſo far above thee, then that of the Flyes playing with the Candle.

For other Superiours, the Honour and reſpect their place and Quality requireth of thee, thou art likewiſe to give them. Yet keep thy diſtance ſo, as thou mayſt be rather beloved, than ſlighted; and ſeem to walk rather humbly, than ſneakingly. Court eſpecially ſuch as are moſt likely to do you a kindneſs, without caſting more obligations on them than what are inevitable: For great perſons Love rather ſuch whom they have obliged, than ſuch as have obliged them; for they love not equall retributions by ſuch as are not their Equals; and ſo excite rather Shame or envy than love in them to their inferiours. Although Impudence, Confidence, and Boldneſs be no Virtues, yet the leaſt of theſe will beggar them all: The *Italians* have therefore a Proverb, that ſpeaks thus much in *Engliſh*: *the World was made for the Preſumptuous.*

If a Favourite to a Prince, neither write, nor ſpeak his faults, nor, many times, what thou knoweſt of him to be true; eſpecially

especially if revealed unto thee as a secret; lest by its coming to his eares thou beest ruin'd unawares; for such men are more dangerous to be medled with, then Monarchs themselves. Kings being above all envy, or punishment; but Favourites knowing they stand in a slippery place (as it is alwayes about the Throne) creates not only a jealousie of all that can divulge their miscarriages, but puts into them contrivances of mischief against all such, if not final destruction. 'Tis not safe therefore to be privy at all to their secrets. And whatever thou dost, avoid all strife with thy Superiours; putting thy hand to what is dangerous, and not justifiable; and making any great Mans Interest thine own, who has lavisht his Estate. Neither be perswaded by them to forfeit thy Allegiance to thy King on any pretence whatsoever; which can't be without forfeiting a good Conscience towards GOD, and, in most likely-hood, thy Soul to the Devil. Be not therefore so fickle-pated, to desire changes in State; but satisfie thy self with this, That Government is the care of Providence, not thine. If we rightly consider the con-

dition of Kings, we need not envy them; they deserving rather our pity, being, at the best, but miserable; having but few things to acquire, or aim at, and many things to dread, and afflict them. But, since we have hinted at this before, it shall suffice.

SUBSECT. II.

To Equals.

MY advice is, thou follow these few admonitions. Make no comparisons. Find no faults. Meddle not with other mens matters. Admire not thy self. Be not Opinionative. Neither arrogate, nor derogate. Be not proud, nor popular. Neither flatter, lye, nor dissemble. Be constant. Keep thy word and promise punctually, though but in slight, and small matters; so shalt thou be believed in greater. Keep thine own Counsel as to thy intentions and secrets. Be respective to thine Equals, but not Familiar.

Insult

Inſult not. Caſt not off an old Friend. Accuſe no man. Praiſe none raſhly. Give no man cauſe of offence. Lay no wagers. Mend in thy ſelf what thou ſeeſt amiſs in others. Take time by the fore-lock. Be temperate in theſe four things; *Lingua*, *Loculis*, *Oculis*, and *Poculis*. Watch thine Eye. Moderate thy Tongue, and thy Expences. Hear much, but ſpeak little. Give no ear to Tale-bearers. Be patient, meek, merciful, and grateful. Be not fond of fair words. Maintain Friendſhip. Do good to all. Frquent good company. Admoniſh thy Friend in ſecret, and commend him openly. Be not too curious. Make not a Fool of thy ſelf to make others merry. Avoid contentious diſputes; but if thou canſt not avoid them, keep within moderation, and charge not farther than thou canſt make a ſafe, and honourable retreat; and in ſome Controverſies 'twere not amiſs to reſolve thy Arguments into Queſtions, ever remembring to keep a reſerve within thy ſelf, that thou doſt not diſcover all thy knowledge, that on juſt occaſion thou mayſt deliver rather more, than leſs than was expected, which will make thee the more

Respected. 'Tis good also, sometimes to dissemble thy knowledge in what thou art known, or thought to know; whereby thou shalt be judged, another time, to know what perhaps thou knewest not. Avoid conceitedness in either thy carriage, words, or looks; seem not better, greater, or wiser than thou art; lest thou beest rendred less than thou shouldest be. How ridiculous is it in a *Gentleman*, to seem to carry all with a grave Hum, Nod, or hard word; which, perhaps, he himself understands as little as they that hear him? And in Discourse, to take that for granted, which he cannot prove; or barely on the account of his Quality, to venture at what he knows he understands not, and yet would fain perswade his Auditors he understands much more than he sayes? These are pityful evasions, and become none but shallow-witted *Gentlemen*. * As also that other, which many are guilty of, *viz.* When they are at a stand, or lost, colour over the

* Yet many times, with the Vulgar, the Dull, Hard-skull'd Man is taken to be grave, when indeed 'tis rather his Constitution. 'Tis more strange therefore to see such not grave than grave. But true Ingenuity and Wit is ever mixt with some madness, or what the Vulgar account Levity.

matter

matter with a nicity, or ſome diſtinction; and ſo, while they proclaim their ignorance, yet would have it taken for profound knowledge. As alſo thoſe other pityful ſhifts, of either denying all to conclude the Argument; or ſlighting all as impertinent or nice.

To ſpeak pertinently to the thing in hand, and agreeable to the Perſon with whom thou dealeſt, is better than Eloquence: avoid therefore the flaſhy, frothy deſire of advancing thy wit, and ability of holding an Argument; but chooſe rather a ſolid Judgment in diſcerning Truth. In Diſcourſe 'tis good to be general, and not tied to certain particulars, and forms, which argueth a great emptineſs, and when diſcovered, is moſt ridiculous; ever remembring to allow others alſo time to ſpeak, and reply. Be not Dogmatical in thy Diſcourſe; argue rather to be Inſtructed, than be obſtinate in thy Opinion: and, if poſſible, reduce the ~~ſhew~~ to demonſtration, which will be more perſwaſive than an hundred Syllogiſtical gingling Arguments; whereby thy Reaſon, rather than Wit, will be ſeen. In Seconding another, add ſomewhat

what of thine own: And in granting thy Antagoniſts aſſertion, do it with ſome diſtinction. If Diſcourſe be by thee deſigned to edifie thy ſelf, 'tis better do it by Queſtions, than Poſitions; provided, thou ſuit them to the skill of the Perſon thou inquireſt of; for ſo ſhalt thou engage him not only to ſpeak, but to delight himſelf therein, and thou ſhalt receive Inſtruction: For he that abounds in Queſtioning, ſhall, at length, abound in Learning. 'Tis convenient, however, in all Diſcourſe, to mingle it with variety. 'Tis moſt Noble, and Creditable, to begin, and be the occaſion of the Diſcourſe; and then to moderate, and paſs to ſomewhat elſe; and ſo thou wilt be the Ring-leader.

In all Diſcourſe avoid Jeſts, and Jeers, which however much taken up of late, nothing more unbecoming a *Gentleman*; it being an effect of Levity, and a flaſhy wit. Beſides, as it makes Men affraid of a laſh from thy Tongue, ſo mayſt thou from thence fear a ſcourge from their Revenge. 'Tis not good therefore to reflect on any one in Diſcourſe, but worſe on Kings, or Great Men, or State-Affairs, or any diſtreſſed

diſtreſſed caſe that deſerves thy Commiſeration: For Jeſts in ſuch caſes are dangerous as well as injurious. But eſpecially when they are darted againſt Religion (as I hinted before.)

To diſcourſe of, or praiſe a Man's ſelf, is extremely ridiculous; The beſt way of doing it, and moſt becoming a *Gentleman*, is through the ſides of another, in commending that virtue which is pretended to by thy ſelf, or that thou thy ſelf art known to be poſſeſſor of.

'Tis moſt ſure there's a knack in Complements, which is of force to imprint real and effectual Paſſions in ſuch with whom we converſe; that is of excellent uſe, if thou canſt be ſo lucky, as to hit on't. Yet 'tis not good to be too perfect in Complements, for envy will convert all thereinto, though thou beeſt otherwiſe never ſo virtuous, and well qualified. However, there's a kind of Neceſſity to uſe ſo much, as may humour the faſhion of the times, or the parties with whom thou dealeſt; in as much as if thou uſe nothing but down-right Honeſty, thou hadſt need to be of more than ordinary parts, and

Of Complements.

Eſtate

Eſtate to rub through the World: whence we ſo frequently ſee the Virtuous, and Honeſt, put by preferments, and oft-times poor, when time-ſerving Fellows, though Ideots, are preferred (as I have alſo noted elſe-where;) wherefore, harbour not ſuch partial, and narrow affections, but faſhion thy ſelf according to the Nature of the times wherein thou liveſt; *Live out of thy ſelf, ſtudy other Mens humours, and obſerve them, and thou ſhalt never be unfortunate.* But remember that thy own petty ends and envy carry thee not beſide thy ſelf; and be ſo faithful to thy ſelf, as thou be not falſe to others; be not ſo narrow-ſpirited, then, as to be ſelfiſh, nor confine thy thoughts to ſo ſtreight a Priſon, if thou wilt ſhun great Temptations, and abundance of Evils. What will not a ſelf-lover do for his own advantage? Yet, in the end, he becomes the ſcorn of Fortune, and the reproach of all men. Beſides, 'tis a great addition to a Man's Reputation, to have a good behaviour, yet careleſs, and without affectation, or their *Bon-grace* is loſt; and which is worſe, Reputation leſſened as to gravity, and ſolidity:

On

On the other ſide, wholly to neglect them, is to cauſe every one to neglect thy ſelf, and not give thee that due reſpect thou deſerveſt, or expecteſt. However, they muſt be ſure to be uſed to Formal, and Ceremonious Conſtitutions, and Strangers, in point of Civility.

Laſtly, among Equals, Familiarity will increaſe too ſoon; and that oft-times (as the Proverb is) breeds contempt: wherefore, 'tis not amiſs, ſometimes, to ſtand at a diſtance, and not to be too frequently with them, for that will render thee of ſmall price with them, and expoſe all thy parts and virtues to Contempt.

If thou aimeſt at Honour, and Praiſe, 'tis ſooner obtained in ſmaller things than great; forasmuch as the former may be frequently reiterated, the latter acted but ſeldome. As Honour is obtained by revealing thy Virtue without diſadvantage, ſo Praiſe is but the reflection of thy Virtue, which repreſents it ſelf in ſo many various ſhapes, as we may juſtly expect it but a Juggle, and Deceit: Proceeding either of Friendſhip, and good-wiſhes, and ſo it may be rather his Love, than thy merit; or from flattery, and ſo cannot

Of Honour & Praiſe.

cannot be confided in; or from malice
3 to excite anothers emulation, and envy,
and ſo is dangerous: or from the Vul-
4 gar, and ſo is, for the moſt part, ever
falſe (as I have often hinted in other
Writings) blowing up bubbles, and
letting things of weight fall to the ground.
For they can reach but to the loweſt de-
gree of Virtue, being aſtoniſht at thoſe
of the middle degree, and quite blind,
and not able to behold the ſplendour of
thoſe of the higheſt ſort. Let thine aim
at Honour be for merit, not fame; ſo
ſhall Envy, that Canker of Honour, be
it ſelf conſumed. Attempt nothing in
which thy failing may prove more to thy
diſgrace, than the performing of it, to
N thine Honour. If thou performeſt any
thing well unattempted by any before,
or attempted with ill ſucceſs, though it
be trivial, and of no great moment, thou
ſhalt gain more honour then by perform-
ing a greater of more weight, Virtue,
and difficulty. Rather carry thy ſelf ſo,
as Honour may fall upon thee, than to
Court, or pull it on thy ſelf. Temper,
if poſſible, thy behaviour, ſo as one or
other of thy Actions will ſuit with moſt
humours,

humours, and thou wilt do well. That Honour caſts the moſt ſplendid beams, which is gained by excelling thy competitours in their own way, and beating them at their own Weapon.

And here I think it not amiſs to tell thee, I mean not [by Weapon] to exceed him in a Duel. And ſince, for the moſt part, this fooliſh Action, and unlawful practice of *Gentlemen* ariſes between Equals, and about punctillios of Honour, I ſhall ſhew you it is no Honour, nay, the greateſt diſhonour a *Gentleman* can poſſibly be guilty of, it ſtanding in direct oppoſition to, 1. *Senſe, and Reaſon.* 2. *Honour, and Reputation.* 3. *Valour, and Courage.* (All which they ſo much pretend to). And 4. *All Morality and Piety.*

Againſt Duelling.

Firſt, can any thing be more irrational and ſenſleſs, than to ſee men forfeit their Peace, Pleaſure, Habitations, Life, Soul, and all, for a Word, a whimſical punctillio, as they ſuppoſe, of Honour? Or to purchaſe eternal Damnation, for a momentary revenge? or terrours, and guilt of Conſcience, for a Humour?

The irrationality of Duelling.

Than

Then to ſee Men, for a lye, invite him that gave it to give them alſo their Deaths-wound? For an affront, to expoſe themſelves to ruine? And for fear of the reproach of Man, incur the terrours of the Almighty? Then to ſee Men caſt away Repentance, and all hopes, ſo deſperately as they do, who leave themſelves no ſpace, nor grace for either? Then to ſee Men follow ſo empty a præſcript, merely becauſe 'tis the faſhion; and not be able to counterpoiſe their moſt weighty matters and affairs to ſuppreſs it? Than to ſee Men that are Rational Creatures, yet not make uſe of ſo much Reaſon, as to conſider theſe things?

Secondly, 'tis a falſe way of meaſuring Honour by the Sword on every trivial occaſion of a Miſtreſs Health, a word, a ſlight carriage, and the like fooleries, which are the uſual cauſes of Quarrels; which is indeed the diſhonour of a *Gentleman*, by how much it is his Honour to paſs by Offences. 'Tis more Honourable to make Peace, than to add fuel to ſtrife, which may, perhaps, end in Murther. In all publick dangers of thy Countrey, and in the Service of thy Prince,

Prince be as forward as any; and in ſuch Lawful attempts, quit thy ſelf like a Man, that the World may ſee thou feareſt not Death, nor preferreſt Life before thine Honour and Reputation; Thus the declining of a Duel will appear rather to be ſhunning of Sin and Damnation, than Cowardize; eſpecially, if thy Actions and walkings render thee truly conſcientious. Since the Mad, Infamous, Cruel, Irrational, Impious Act of Duelling ſets God at defiance; 'Twill be the true Honour, and Reputation everlaſting of a *Gentleman*, to endeavour the extirpation of this idle, wicked, and damnable cuſtome; which renders a Chriſtian Irreligious, and even a Moral Man a Fool. But, if they muſt contend, and Quarrel, let it be to exceed each other in this Magnanimous, Heroick, and Honourable deſign.

Thirdly, the vain-huffing Valour of the giddy-pated Hectors of our times is moſt ridiculous, and in effect, the rankeſt piece of Cowardiſe, and Fool-hardineſs imaginable, under the pretence of Courage, being fuller

Duelling is rather Cowardize, than Courage, or Valour.

fraught with a ſordid fear, than a prudent caution; and that which they fear is only the breath of a Man's word, which runs them on all hazzards, and to fight to decline the aſperſion of Cowardize; and yet, if Victor, run away from the avenger of Blood, ſome Catch-pole, who, perhaps, yet is no *Gentleman*. Is it not the greateſt piece then of puſillanimous Cowardize imaginable, or madneſs; when, notwithſtanding, they will encounter the very wrath of GOD; and, like the Giants, fight againſt Heaven; and dare rather be damn'd, than be anger'd, or Reproacht.

Fourthly, that which Duelliſts finely (as they think) or rather fooliſhly ſmooth over with the term of ſatisfaction, is but, in effect, down-right malice, or revenge, which is, as it were, a barbarous Execution of Juſtice. They being thirſters after their Enemy's blood, than which nothing is more Delectable, Delicious, nor deſirous to them. Nay, they diſcover themſelves to be indeed down-right Murtherers; ſince what they do, is with premeditation, and delibe-

Duelling directly oppoſite to Morality & Piety.

deliberation. And ſo are no leſs, likewiſe, impious in letting the Sun go down on their wrath; but alſo Rebellious againſt the Sacred Dictates of the Almighty. And, if they dye in the conflict (as 'tis not impoſſible they may both) and tumble into a Ditch, their Bed of Honour, with grinning countenances, are they not highly promoted? This Bed of Honour, this grinning Honour; O, how becoming they are a *Gentleman*!

In a word, not only Charity is thereby infringed, but all ſobriety, meekneſs, patience, humility, forgiveneſs of Injuries, gratitude, and all other Virtues; ſince in this their beaſtial Rage, & raſhneſs, they will not let their very Friends eſcape their Sword's point, if there be but the leaſt ſeeming miſtake: As well as Piety, which teacheth us to love our Enemies, & forgive our Brother, not only ſeven, but ſeventy times ſeven times: but they will not bear, much leſs, forgive one. How would theſe Huffs learn that leſſon then, to turn the other cheek, if ſmote firſt on one, when a very word ſets them on fire of Hell? Beſides that, *'Tis the Honour and Glory of a Man to paſs by*

Offences: *Anger reſteth in the boſom of a Fool. He that is ſlow to anger is better than the mighty; and he that Ruleth his Spirit, than he that taketh a City.* From the oppoſing theſe ſacred decrees of Heaven, ariſe all the Duels on Earth between theſe *Zamzummims*, who have enacted clean contrary; pronouncing ſuch to be milk-ſops, and ſoft gibbos, that reſent not an affront ſo hainouſly as to diſpatch the Offender into the other State. This they decree to be Gallantry; the Spirit of Meekneſs, Prudence, and Humility Cowardize, or puſillanimity. The wayes to avoyd a quarrel, you may ſee beneath in Anger rectified.

I cannot omit here one main occaſion of this vain Duelling, *viz.* That beaſtial Exerciſe of Drinking; a Recreation too common among thoſe that call themſelves *Gentlemen*, than which nothing is more uncomely to ſuch; foraſmuch as this vice un-mans a Man, if it either elevate his ſpeech to an intemperate pitch, as either to commit folly, or to loſe his gravity; or, on the other ſide, if it render him

Wherher exceſs of Drinking become a Gentleman.

him ſtupid, or ſottiſh, or inflames him into Rage, or Luſt, or any wiſe hebetates his underſtanding, obfuſcates his Reaſon, or renders him uncapable of ſerving God in his Calling, or his King, Countrey, or Neighbour, let the pretence be what it will; which, for the moſt part, he muſt needs be guilty of, if he compels another to drink according to his own ſtint, or humour. Therefore, in all Companies, be thou an *Ahaſuerian*, that none may be compelled to drink more than he is willing, which beſt becomes a true Gentleman; foraſmuch as there is no Reaſon for thee to compell another to be rul'd by thee. Theſe are the ordinary effects of Drinking; and when the Senſes and Reaſon are denubilated, what Vice may it not be an In-let to, bringing all Diſeaſes, both of Body and Mind, upon the Tranſgreſſors? As I have elſewhere noted. To which I might here add, This good-fellowſhip will prove the worſt fellowſhip in the World in the end; and their maintaining of Friendſhip, the greateſt enmity, it deſtroying both Reputation, Good Name, and Eſtate, as well as Health, Life, Body,

and Soul. How many in their Jovial Cups have done that which they have Repented all their lives after? And by thinking to drive away care by drink, have drank care, their own confusion here, and eternal damnation hereafter, on themselves? A *Gentleman*, therefore, should have better Recreation and Past-time, than this sordid one of Drinking; forasmuch as his endowments are beyond others.

If he have but little Worldly business, he may employ his time many wayes in edifying others. If he rightly, and seriously considers the uncertainty of our times, and Lives, how above the one half is spent in sleep, eating, and other necessary diversions in our Callings; Visits from Relations, Friends, &c. He will find *Time* is the most precious thing in the World, and that his whole time is but little enough to work out the Salvation of his Soul; and that he hath none to squander away in Drinking, then.

SUB-

SUBSECT. III.

To Inferiours.

EVery Condition is, or may be made pleaſant unto us; ſince there are miſcarriages in all Men, it behoves a *Gentleman* to be ſo diſcreet, as to paſs them by: neither injuries, nor favours being other then as we apprehend, and apply them to our ſelves. Our conceits, and Interpretation of all Actions, and things, making them pleaſing, or diſpleaſing unto us. As it is arrogancy to be at variance with Superiours, dangerous as well as hazzardous with Equals; ſo with Inferiours 'tis baſeneſs, and beneath a *Gentleman*. The truth is, we ſhould avoid the diſpleaſure of all; nay, even of the meaneſt, could we think ſeriouſly how advantagious ſuch an one with whom we are angry may be unto us hereafter. Be civil, and affable therefore, to all, carrying thy ſelf in an equal

temper between Pride and Familiarity. Diſcharge thy heart of thoſe turgid thoughts that all kind of paſſions frequently occaſion, whereby thou ſhalt never break Friendſhip. If it be a Child, or Ignorant, whether Man or Woman, that gives thee Offence, or cauſe of Anger, 'tis beneath thy notice; for this is but to miſtake them, and ſo to give them the occaſion of Offence. If a Droll; let him Droll on, and reflect not that on thy ſelf that was not intended towards thee; for ſo thou wilt not only make a Fool of thy ſelf, but him wiſe by thy application. If a Servant; perſwade, or command him; yet ſo, as thy Love to his good by amendment may be rather ſeen, than the venting thy Rage, which will never do good; for angry words, and Rage do but excite contempt in him, and hatred towards thee; it ought to be done then mildly, ſeaſonably, and gravely: And be ſure thy ill example lead not him, nor any of thine Inferiours, to err. If a Scurrilous Perſon; as thou haſt no cauſe of admiring at it, ſo thou haſt as little of taking notice of it. Let thy great care be to oblige all thy Inferiours, if it lye

lye in thy way, and to gain their Love; whereby thou ſhalt aſſuredly avoid the hatred, envy, and malice, which thou muſt ever ſuſpect from ſuch as are beneath thee. Expect the worſt, ſo ſhalt thou be ſo wiſe, as to know how to Remedy thy ſelf, let it be what it will. And, be not too ſcrupulous; for if a wiſe Man ſhould take notice of all the mad, and fooliſh Actions of moſt Men, he ſhould never be quiet; and ſo a wiſe Man would be rendred a Fool, miſerable, and unfortunate, and Fools would be more happy. Pay every Man his due, without grudging, or endeavours of abatement, eſpecially when agreement was made before, or you know the worth of the thing. That money which is gotten by Robbing the Spittle, will prove the worſt gotten of any, and by grinding the faces of the poor, will eat as a Canker into thine Eſtate. Neither deſpiſe them, if thou wilt render thy ſelf Rational, it being Fortunes fault, not theirs; they ought rather to be pityed, than ſlighted; For, if they help not themſelves, God will never help them. So that, in ſome meaſure, *Faber quiſq; eſt Fortunæ ſuæ.*

SUB-

SUBSECT. IV.

To Relations.

SUch as are *Parents*, *Wife*, *Children*, I call and underſtand by the Name of Relations in this place. All other Kindred, as Brethren, Uncles, Couſins, &c. come either under the Notion of Superiours, Equals, Inferiours, or Friends; and therefore I ſhall ſpeak only as to the three former.

Parents challenge, as their due from us, Love, Obedience, Honour and Reverence, as Inſtruments, and the Procatartick cauſe of our Beings; and that, however they are affected in Body, or Mind. Nothing ſo unbecoming as Pride towards, hatred of, Rebellion againſt Parents, eſpecially in a *Gentleman*: and yet how frequent is it among them to wiſh their Parents Death, to get the Inheritance? And by ſo much is this the more frequent,

frequent, by how much the greater is the Poſſeſſion; than which nothing is more inhumane and abominable; and this is the end of all our labour under the Sun, or that can be expected in this Vale of miſery, and Ocean of tears; wherefore *David* might well exclaim, *Mine Age is as nothing before thee; verily, every Man, at his beſt State, is altogether Vanity.* And I have obſerved however, ſuch have, to their extreme trouble, been Retaliated in the ſame manner by their own Children, as a juſt Judgment of the Almighty.

As *Marriage* is a moſt Honourable Eſtate, being appointed by God himſelf in Paradiſe: So if the Parties can agree as they ought, it is the greateſt Happineſs can befall a Man on this ſide Heaven. But, if they be unequally Matcht, live at variance, no greater torment or miſery. To have a Scold, a Fool, a Whore, a Fury, is the worſt of Plagues, and an Hell upon Earth. A *Gentleman* ought to be exceeding wary in ſo weighty a matter as Marriage, which is for Life; and, perhaps, may be but once done, and therefore ought to be well

well done: Eſpecially ſince thereby he ſhall either make, or marr his Fortunes; Marriage being uſually the impediment to great and Noble Atchievements. Better therefore never Marry, than Marry amiſs; ſince the moſt glorious, nobleſt Acts, and moſt laudable, and meritorious, have been done by unmarried Men. And truly, though Marriage in ſome Reſpects, and for ſome men, be very commodious; yet a ſingle Life is more free from all cares, fears, and troubles; more pleaſant, more advantagious, and proſperous, in every reſpect; ſince he that is married has given Hoſtages to Fortune, and is but a Priſoner to the World at beſt.

Of Marriage, and ſingle Life. See more, Diviſion 7.

But if thy Conſtitution of Body, or conveniency of Eſtate, or neceſſity of Iſſue, or whatever elſe compels thee to marry, Let there be a ſuitable proportion of Years, Births, Fortunes, Conditions; but make thy choice, chiefly, for Virtue, than ought elſe. * Let not the Splendour of her Beauty (which is ſo tender a Flower, that the blaſt of any Sickneſs

* See more, in Diviſion 7. beneath, in Heroick Love Rectified.

Sickneſs ſhrivels to nothing, A Temptation, if not, oft-times, a ſnare to thy ſelf, and others; the greateſt folly imaginable) or Gold dazzle the eyes of thy underſtanding, and ſo obfuſcate thy judgment as to precipitate thee into ſuch a Pitfall. Beauty and Honeſty ſeldom agree; ſtraight Perſonages have, oft, crooked manners; fair Faces, foul Vices; good Complexions, ill Conditions: *Suſpitionis plena res eſt, & Inſidiarum.* [y] *Coquage*, god of *Cuckolds*, accompanies the Goddeſs *Jealouſie*; both follow the faireſt, by *Jupiter*'s appointment; and they Sacrifice to them together. He that obſerves not theſe Rules, muſt look to Repent it. *Non generum, ſed malum genium; non nurum, ſed Furiam, non vitæ comitem, ſed litis fomitem Domi habebit.* However, Beauty joyn'd with Virtue will prove an excellent foyl; yet, if that cannot be, let her be rather comely, than deformed; for, as on the one ſide, *Moleſtum eſt poſſidere quod nemo habere dignetur*; ſo, on the other, *Dificile cuſtoditur quod plures amant.* Let her be *neq; Lectiſſima, neq; illiberalis*, between both;

(y) *Rablas* Hiſt. *Pantagruel.* *Lib.* 3. *Cap.* 33.

Nec

Nec formoſa magis quàm mihi caſta placet.

However, *quod iterum moneo*, I adviſe thee, whether ſhe be handſome, or unhandſome, chuſe her out of good Kindred, well Educated, and Virtuous, not omitting thou look well to the main chance of her Eſtate; eſpecially if thine be impaired, and in the wane. For, a comfortable Eſtate is, next to Virtue, the only means to extenuate the innumerable inconveniencies, and miſeries of a married Life.

But when once thy choice is made, thou muſt treat her with all Love and Civility (yet ſo as that thy Love do not enervate thy Rule over her, nor that leſſen thy Love) Letting her want nothing is requiſite to her Quality, but maintain her accordingly; allowing her all the liberty diſcretion, time, and place will permit; keeping faithful and conſtant to her Body alone, which thou ſhouldeſt cheriſh as thine own with mildneſs; Avoiding all ſtrife and contentions, and eſpecially Jealouſie, that Devil, that haunts the Houſes of moſt married People:

ple: 'Tis a kind of Zeal for Love, or Envy, leſt any one ſhould beguile us of what we chiefly Love. Which equally torments ſuch as have none, as ſuch as have a cauſe. 'Tis not the thing it ſelf, but the believing it to be ſo, that galls a Man, or Woman, Tortures his Spirits, and Soul. This is the Vulture that gnaw'd *Prometheus*'s heart: and is as common with Batchelors as married men. Whence enſue ſo many Quarrels, Duels, Murthers, and Villanies, notwithſtanding, 'tis the weakeſt thing a man can poſſibly be guilty of, eſpecially a *Gentleman*. And extremely diſcommendable, in that it argues he has either an ill Opinion of her, or himſelf, or Loves her not as he ſhould do; for true Love baniſhes all miſtruſt; therefore 'tis clear he Loves not her, but himſelf; or the good he conceives conſiſts in enjoying her only himſelf, which he would never fear to loſe, did he not judge himſelf unworthy of it, or account his Wife diſloyal. Beſides, 'tis the moſt abſurd, ridiculous, and moſt brutiſh paſſion, and ſottiſh, that can be: Since thereby he diſcredits himſelf,

Of Jealouſie in Marriage.

ſelf, and his Friends, diſhonoureth his Children, diſgraceth his Family, proclaimeth his ſhame, being the Trumpetter of his own miſery, by Divulging, Macerating, and grieving himſelf and others, when the thing it ſelf is not of ſo great moment, whether true or falſe, as to wound ſo deeply. 'Tis the blow that never ſmarted, if rightly conſidered: For, if a Man have a Cabinet that every mans Key will open as well as his own, why ſhould he think to keep it private? The more he ſtirs in it then, the more he aggravates his own miſery; for when all is done, it can never be redreſſed. 'Tis better, in ſuch a caſe, to be contented, or contemn it; ſince no one can aſſuredly ſay he is no Cuckold, or ſhall never. In many parts of *Africk* there is not a Maid to be found, after fourteen. In the time of *Severus* the Emperour, it was ſo common, that divers Laws for the reſtraint of this Vice were made; Husband and Cuckold were then ſynonymas. Nay, it has been the Fortune of many Emperours, Kings, and Princes; *David*, *Agamemnon*, *Menelaus*, *Philippus* of *Greece*, *Ptolomæus* of *Egypt*, *Lucullus*, *Cæſar*,

Caesar, *Pompeius*, *Augustus*, *Antonius*, *Antoninus*, &c. wore all *Acteons* Livery. Nay, the most Heroick Spirits could never avoid it; there is no Remedy in such a case, therefore, but patience; better put it up with quietness.

Children serve to Eternize our Names, and that's all; the poorest way of Immortalizing, and common to the base, as well as Noble; to the Peasant as the King; nay, even to bruit Beasts. The Nobler way is, by great Actions, Noble works, and attempts, whereby a Man's Name will be engraven in his merits, and Atchievements, so deep, as the teeth of Time can never devour. Whence we see the greatest works have been done by Childless Men.

'Tis beneath a *Gentleman* therefore to account the want of Children a punishment, affliction, or misery; since the Risk that's run for them in Marriage is hazzardous, yet obligatory. And admitting the Wife be Virtuous, thou art not sure whether he that shall come after thee, and possess thy Inheritance, shall be a Wise Man, or a Fool; Besides, they are certain cares, and uncertain comforts.

Many times the Extravagancies and Vices of but one, cauſes more trouble then will over-balance the pleaſure in all the reſt. And 'tis, for the moſt part, ſeen, the diſpoſitions both of Body and Mind ſuit more with a Brother, a Kinſman; and, it may be, one farther off in blood, then with the Children; foraſmuch as the ſurer ſide, at leaſt (if not both) is a ſtranger to the Family.

'Tis neither Hereſie, nor Imprudence, then, to adopt an Heir to thy mind, though nothing of Kin, equally wiſe with thy ſelf, or enduced with ſuch Virtues as thou couldeſt wiſh thou hadſt a Son of. Whence the *Italians* make little or no difference between Children, and ſuch as are near of Kin; ſo they be allied and Virtuous, they matter it not.

But if it be thy Fortune to have Children, thou oughteſt, eſpecially, to provide for them, in the firſt place, good Nurſes; the future wellfare of their Conſtitutions and Lives depending thereon, there being the ſame Virtue and property in the Milk as in the Sperm; as I have formerly ſhewed. * And therefore ſuch an one ought to be choſen, that may correct the Mothers

* ὁ Ἀνθρωπος μετ' ἐξουσίαν, A former Book of mine. Chap. 3. Sect. 3. Sub-ſect. 1.

Mothers Defects and Infirmities of both Body and Mind, if any be.

As they grow up, and become capable, the beſt ſeaſoning of their minds and Spirits will be with Piety, and the Fundamentals of Religion, beſides other Education before Diſcours'd of; not being too moroſe on the one hand, nor too indulgent on the other, to let them run on in any Vice till it become habitual; But, if poſſible, by fair admonitions and advice reclaim them. If that won't do, the Rod of Correction muſt bring it out; provided, it be done ſeaſonably, moderately, and without paſſion, leſt the Child ſhould apprehend himſelf corrected not ſo much for his own fault, as thy humour and Rage, and become rather worſe, than better, afterwards.

Neither is it for thee only to have a tender care over thy Children, while ſuch, to ſee them well Educated, and Inſtructed; but to have a watchful Eye over them, even when at years of Diſcretion, whether they live according to the Rudiments they have received, that they may be encouraged, or reprehended, as occaſion ſerves: giving them thy ſelf

a good Example, which, usually, is more prevalent than precept: For without it, neither Admonition, Reproof, nor Correction can either take place, or be well attempted, when guilty of the same which thou thy self shouldest Reprehend and Correct in thy Son.

There are several other Circumstances that belong to a Parent towards his Children; but most of them, if not all, being Interspers't in the fore-going Discourse, to avoid prolixity (which I hate) and tautology, I shall proceed.

SUBSECT. V.

To Strangers.

EVen Strangers, as well as those of a *Gentlemans* own Countrey, City, or Town, ought to be civilly treated; forasmuch as all Men are of one Stock, & Lineage, throughout the whole world: And nothing is more commended to us than Love; nay, we are commanded to love

love one another by the Founder, Author, and Finisher of our Religion, and Faith. And yet there are a sort of dirty People, mean-spirited, and froward, that hate all that are but above them, or Strangers; though they are enjoyned not to vex a Stranger, but rather to entertain them, for many thereby have, unawares, entertained even Angels from Heaven. And though this little giddy People make the greatest outward shew of Piety &godliness, yet they have not so much knowledge as to know this is Scripture; but 'tis no wonder, since the wicked one has sown his Tares among the Wheat in most of the Cities and Towns of *England*, in the late Rebellion; which I fear will never be rooted out by the Clemency of Government, till the conflagration of all things, and they receive the just Judgment of Hypocrites. I cannot, nor do not generally tax the *Gentry* with this Crime; but this I may, and can safely say, that many that go under that Denomination, are highly hereof culpable. But I look on such either as Spurious, or Up-starts, or tainted with the fore-mentioned sin, that is as the sin of Witchcraft. I

hope a *Gentleman*, worthily ſo called, will not only avoid it, but make it a mark of diſtinction from ſuch as Uſurp the Title undeſervedly. And therefore, ſince as to their Quality I have ſpoken before, I ſhall here deſcend

SUBSECT. VI.

To Friends, and Enemies.

YOur Acquaintance may be many, yet, perhaps, your Friends but few. True Love is the bond of Friendſhip, grounded upon Virtue, not Vice; He that loves another for his Company in Drinking, Whoring, Gaming, or any other Vice only, is his Enemy, rather than Friend. Friendſhip is Zealous and Inſtrumental for each others good. So that he that is Friendleſs, is, as it were, out of the World, or alone. 'Tis not Company makes Society, ſince in the midſt of it a Man may be in ſolitude without

without Love. As the Latine Proverb is, *Magna Civitas, Magna Solitudo.* A great City is a great Wilderneſs. For generally there is ſo much Self-love, Covetouſneſs, Fraud, and Deceit, that not one of an hundred you will find true-hearted. And then what Society, unleſs merely on the account of Profit? Thus a Man may live all his Life in the world without pleaſure, in ſolitude and miſery, there being no greater eaſe to a Mans Soul, Spirit, and Heart, then to diſcharge its fulneſs by communicating his impriſon'd thoughts to a Friend, whereby Joys are revived, and increaſed; Sorrows and Troubles kill'd, and impaired. Beſides, by this Communication of thoughts, a man's own Intellect is not only bettered, but avoids ſplitting on the Rock of his own flattering thoughts; and arrives into the ſafe Haven of the good and impartial advice and Counſel of his Friend, both in Relation to his Affairs, & Deportment. Great benefit hath riſen from Friendly Counſel, for the Tongue of the wiſe man is Health; *Animi eſt Remedium, oratio*; Good advice is of force to quiet even a wounded Spirit, if it be

wisely administred; 'Tis *Incantationis instar*, a Charm; *Æstuantis Animi refrigerium*; The true *Nepenthe* of *Homer*; which was no *Indian* Plant, but an opportune, and seasonable speech. Alt'ring, and moving a Man more then *Circes* Cup, *Helena*'s Boul, *Medea*'s Unction, or *Venus*'s Girdle. As [z] *Porphirius*, the Philosopher, in a discontent, as he was going to make away himself, being met by his Master *Plotinus*, was pacified, Reconciled to himself, and Redeemed *é faucibus Erebi*, by his seasonable, and comfortable advice. So powerful a Charm is a discreet, and dear Friend; *Ille Regit Dictis animas, & Temperat iras*. Nay, what cannot he indeed do? And how many good Wits, good Natures, and Excellent parts have been lost, and sunk, for want of the Admonition, and Counsel of a Friend? In all Affairs, two is better than one, especially since a Man is apt to be partial to himself, whence a Friend becomes a Man's second self. And if he be a true and faithful Friend indeed, a Man's Life becomes, as it were, double; all Affairs whatsoever appertaining to his Felicity in this World,

(z) In *Plotinus*'s Life, written by him

World, being given to him, and his Assistant; since he may perform them by his Friend even at a distance. Nay, and those things (which is another advantage) that, it may be, he cannot, neither would it be convenient for him to do himself, he can perform with ease by his Deputy.

Since Friendship then is of so excellent use, great care is to be had of maintaining it. To which Faithfulness in all secrets and trusts is a great requisite. Nay, 'tis beneath a *Gentleman*, to betray his Trust reposed in him by an Enemy, much more by a Friend: such a Crime is unsufferable, irreparable, unpardonable almost, for it wounds to the bottom of the heart. Constancy also is a very good hand to Friendship; and so is gentle, prudent, and seasonable advice on all occasions: For this revives a Man's Love, when he sees his Friend, as it were unexpected, watching over him for his good. And such a Friend is better than a Brother. Shew not thy Levity and weakness in forsaking an old Friend, which is very injurious; let not every light offence then provoke thee to such a rash

raſh Action; for in loſing a true tryed Friend, thou loſeſt the greateſt Earthly happineſs imaginable.

To our Enemies alſo, though never ſo inveterate, is to be performed all actions of humanity, and kindneſs; we are to forgive them, though they ſhould tranſgreſs, not only ſeven, but ſeventy times ſeven times, even as God hath forgiven us. Foraſmuch as 'tis the Honour of a Man to paſs by Offences; much more is it becoming a *Gentleman*, than that beaſtial way of Revenge. 'Tis very eaſie to ſay, I forgive him, and yet never forget him, nor his Injury; which is beneath a *Gentleman*. If thou haſt indeed forgiven him, manifeſt it in all civil Behaviour, and by Obligations, as frequently as opportunity preſents. Nay, if need were, to Relieve him with thy Eſtate to thy Power, And in all other caſes that lie in thy way to do him good; which is the greateſt Conqueſt imaginable thou canſt have over him; and thereby thou ſhalt melt him into remorſe, and ſorrow. Laſtly,

SUB-

SUBSECT. VII.

To Himself.

DID we but know how, rightly, to behave our selves to our selves, 'twere not the least part of our Happiness. And, herein, since our whole Discourse has been for the accomplishing a *Gentleman* in other Respects in general, which yet somewhat relates hereunto, in many places, I shall conclude it with this, which comes more particularly to the health of his Person; which as *Physitians* tell us, consists in a Right Regulation of the *six non-natural things* (as they call them) which are, 1. *Aër.* 2. *Meat and Drink.* 3. *Sleeping and waking.* 4. *Rest and Exercise.* 5. *Retentions and Evacuations.* 6. *Passions and perturbations of the mind.* Which will comprehend most of what I intend to add on this Subject. Wherefore, as briefly as I may, beginning with

DIVI-

DIVISION I.

Air.

OF all Earthly felicities that a *Gentleman* doth, or can enjoy, Health is the chiefeſt. It being that alone that ſweetneth all other Happineſſes unto us. What pleaſure is to be taken in Coffers of Silver and Gold, in the Richeſt Apparel, in the faireſt, and ſtatelieſt Edifices, in the moſt delicate Fare, in the pleaſanteſt, and moſt Raviſhing Muſick; nay, in the moſt beautifull Wife, or in ought elſe, without Health? Nothing ſo precious in this World, nor nothing more deſirable nor delectable: for without it all other things are nothing worth. Pleaſures will be but torments whilſt they are thought of, ſince they cannot be enjoyed. All the Gold in *Ophir*, or the *Indies*, Diamonds, or other precious ſtones, are but eye-ſores, whilſt they cannot eaſe. They nothing avail.

avail. Honours, Polite and Turgid Titles, do not ſuit with a crazy, rotten Carkaſs, confin'd to a Bed,[a] or impriſoned in the narrow confines of a ſmall Chamber. Beauty flyes away with it, and is metamorphoſed into Deformity in an inſtant, and length of dayes is but a protraction of miſery, a lingring, and continual Death without it. In a word, it is that, and that alone, which ſweetneth all things in this Life, and makes them amiable to us. But in the praiſe of Health, that of *Scaliger*, Poet 44. is moſt compleat, and full, *Cum* Ariphrone Sicyonti *ſic exclamat*

(a) *Nihil refert utrum aegrum in lignea lecto, an in aurco colloces.* Senca, Epiſt. 17.

Ὑγίεια, χῤ σεβύσα μακάρων,
μετὰ σοῦ νίομι
τὸ λειπόμενον βιοτᾶς.
σὺ δέ μοι πρόφρων σύνοικος εἶης.
εἰ γὰρ τίς ἢ πλούτῳ χάρις
ἢ τεκέων.
τὰς εὐδαίμονάς τ' ἀνθρώποις
βασιλήιός τ' ἀρχᾶς, ἢ πόθων
ὃς χρυσίης ἀφροδίτης
ἄρκυσι θυρέων ἔν:
ἢ εἴτις ἄλλα θέσθεν ἀνθρώποισι τέρψις,
ἢ πόνων ἀπυὰ πέφυκται.
μετὰ σεῖο, μάκαιρα ὑγίεια,
τέτληλε πάντα, καὶ λομπεῖ
χαρ τῶν ἐας.
σέθεν δὲ χωὶς ἢ εὐδαίμων.

Which

Which are rendred by ſome, thus, in *Latine.*

O Sanitas beata,
O Sanitas amanda,
O Sanitas colenda,
Tecum mihi beatè
Reliquum agitare vitæ
Liceat! mihi perennis
Comes o adeſto vitæ!
Nam quicquid eſt bonorum,
Et quicquid eſt Leporum,
Et quicquid eſt Honorum,
Et quicquid eſt Amorum,
Magnis in auri acervis,
In liberis venuſtis,
In principum decore,
In Conjugum favore,
Et quicquid eſt, quod ampli
Largitur orbis Author,
Quietis a Labore,
Gaudiique poſt dolorem,
Tecum viget, viretq;
O Sanitas beata,
Tu ver facis ſuave
Fulgere gratiarum:
Sine te nihil beatum.

Quas a Calcagino *Imitati ſunt.*

O Qua nec altera vetuſtior eſt cœlitum,
O una cunctis expetita Sanitas.

Quod-

Quodcunq; reliquum est vitæ, utinam
Agam, & una omnium contubernalis sis mihi;
Quicunq; enim fortunis fruitur, aut liberi,
Aut est aliter obnoxius voluptiæ,
Te una favente cuncta habet propria:
Afflant & illum Charites; est media Hyems,
Rigeat, tamen ver illi flosculos parit.
Absente te sunt cuncta Dura & aspera,
Nec grata prorsus cætera est fælicitas,
Quum esse planè desinit fælicitas.

He that's sick, neither heareth, tasteth, or fancieth aright; he enjoys not himself. The sweetest Meats are bitter to him, or at least unsavoury; The most harmonious Musick sounds harsh, and doth but disturb him; he delights in nothing as he ought, for nothing eases him. How careful then ought a *Gentleman*, of all others, to be of preserving and maintaining the Jewel of his Health, without which he being not able to enjoy Friends, Relations, or any thing he hath?

Wherefore, that he may possess an orthostadian health indeed, and live happily, let him observe this our following Discourse. The

The Air is an Element, without which we cannot live one moment of time; it being continually received into our Bodies by respiration, or pores. So that, as is the Air, such are our Spirits; and as are our Spirits, so likewise are our Humours; and as are our Humours, such are our solid parts. So that, 'tis not only a cause of Life, but Diseases of all sorts, and Death it self. A *Gentleman*, therefore, should have a special care, if he intend to preserve, and prolong his Life (for the enjoying those many pleasures God and Nature has cast before him) that his House be Scituated in *a good Air* (of the Nature of the Air, both in Substance and Quality, I have * else-where shewed, in a Book lately published; and how variously it may be altered by the Stars, Seasons of the Year, Winds, Meteors, Zones, Climates, Quarters of the World, Regions, Scituation of places, Cities, Towns, Houses, and by the particular Constitution and Nature of the place. Wherefore, I shall not trouble my Reader with a recital of the various alterations they make in us, and the strange effects the Air in every respect hath on us)

Ἐλμινθολογία Cap 6. Sect. 2. Sub Sect. 2. Memb. 1. Sub-Memb. 1. Division 1. Sub-division 1.

Or

or build one ſo, or remove to ſuch an one. Now, to know whether the Air be good, you muſt know, its conſidered either in Relation to it ſelf, or in Relation to the Body receiving it. As, in Relation to it ſelf, a clear, pure, ſerene Air is to be preferred, in regard our Temperature, and Conſtitutions, for the moſt part, follow the temperature thereof. But in Relation to the Body receiving it, its purity ſignifies nothing; nay, perhaps, it may be very bad; For that's only to be accounted wholſom, and good, that's moſt proper and convenient for the Conſtitution, and preſent condition of him, or her that is to receive it: either to mitigate the Diſtemper, or correct, alter, or expell the peccant Humour. In which if thou art not able to direct thy ſelf, make uſe, before it be too late, of ſome **Doctor**, worthily ſo called, and graduated, not a nominal one only, or ignorant intruding Practitioner, for they will but cheat you of your money, and fool away your Health, if not your Life. Avoid, if poſſible, ſuch as are ſo fawning, and,

How to chooſe a Doctor of Phyſick.

to outward appearance, plauſible to their Patients, ſo as rather then diſpleaſe them, they, many times, neglect the right adminiſtration of a Cure. As alſo, on the other ſide, ſuch as tye themſelves ſo ſtrictly up to the Rules of the method of Cure, as they ſuſpect not ſufficiently the event, or wholly neglect the condition and conſtitution of the Patient; one that is in a mean between theſe, is beſt. Let him, if poſſible, be near thee; or keep him with thee when ſick, eſpecially in acute Diſtempers, which many times change to quite another thing, then, perhaps, they were but an hour before; and ſo, the Medicine, *Pro re Nata*, ought to be alſo changed; which at a diſtance, your *Phyſitian* can never be able with certainty to adviſe in any caſe almoſt whatſoever. As for ſuch as are in Health, let them not be too curious in their choice of Air; for, by their frequent imagining this or that Air beſt for them, and fearing, and contemning that they live in, they deject, and prejudice Nature, and frequently opinionate themſelves into ſome ugly Diſtemper or other which they moſt feared. Nothing better, when all's done,

than

than change of Air for a Mans Health; and who has more opportunity, leisure, and ability, than a *Gentleman*? I shall therefore proceed to the next.

DIVISION II.

Meat and Drink.

COuld a *Gentleman* but rightly behave himself to himself in this particular, how famous would he be? In how much more Honour, Reputation, Reverence, and Love of all would he live, than he usually lives in now through his Riot, and Excess in Eating and Drinking? They are the Introducers of all Diseases. And therefore, since, for the most part, there is nothing in which we more frequently err, being chiefly guided rather by our sensual appetites, than Reason, verifying that old saying, *Plures crapula, quàm gladius*: And since nothing more alters our Constitutions, both in Relation to

their Quality, and Quantity, a *Gentleman* ought to have the greater care he be well adviſed by his *Phyſitian* how he may ſafely uſe the * former, and reſtrain the latter. An inſatiable paunch is a pernicious ſink, and the fountain of all Diſeaſes, both of Body and Mind. It ſubverts, and perverts the good temperature of the Body; ſtifles, and hebetates the wits; ſuffocates Nature, it being thereby rend'red uncapable of depaſcing the aliment throughly; whence enſue crudities, and the ſeeds of all Diſeaſes, and moſt frequently pains in the Bowels, Eructations, Loathings, Vomitings, Opilations of the Liver and Spleen, putrid Fevers, Stone, Gowt, Conſumptions, and all manner of weakneſſes, *Cachexia*, *Plethora*, *Bradiopepſia*, *Cacochymia*, Wind, Decrepidneſs, and indeed, what not? And ſometimes ſudden Death, ariſing out of the Repugnancy of groſs Humours corrupting. For as the Fire is extinguiſhed by too much fewel, ſo is likewiſe our Natural heat by immoderate eating. It muſt needs then, not only be unbecoming a *Gentleman* to Epicurize, but be his Ruine.

* For that which is generally, and in it ſelf wholeſome, may not be ſo to thee particularly.

To

To exceed in Drinking (which now adayes, though very erroneously, is accounted the chief, if not the only distinguishing mark of a *Gentleman*) is abundantly worse. Subverting the good Temperature of their Bodies by their Intemperance, as also immerging their Understandings, and Reasons. So that if they be witty in any thing, 'tis *ad gulam*, to please the Palate, or cast a bald jeer or jest on him they pretend the greatest Friendship to; the which if they second with a loud laugh, 'tis the best syllogism and piece of Philosophy they have; making themselves indeed Beasts, while they retain only the shapes of Men. For, while in a Drunken humour, what evil are they not prone to? 'Tis the In-let of Quarrels, Murthers, Rapines, Fornication, Adultery, nay, Incest too. A destroyer of Health, Estate, and Soul, and all: nay, what Vice indeed can a Drunkard be free of?

A simple Dyet is best to preserve Health, observing withall such things as are beneficial to thee, and such as are hurtfull. And, there being no measure for any Man's stomack, let this be thy

gage, (ſince 'tis impoſſible to preſcribe the juſt quantity for every perſon; ſome being contented with leſs, others not ſatisfied with more, and ſo much as will keep me in health, will, perhaps, deſtroy thine) to riſe with an appetite. Eat not till thou haſt an appetite; and then, eat not till thou haſt none: But ſo much as Nature may Digeſt amidſt the greateſt imployments, ſo ſhalt thou find the Body and Spirits more lightſome. But, if thou findeſt thy wits hebitated, thy Fancy and Reaſon obfuſcated, thine Appetite ſatiated, thy Body laſſated and ingravated, thy Senſes nauſeated, thy Stomach infartiated with acid and flatulent eructations, and thy Head with Catarrhs, &c. 'Tis certain thou haſt exceeded the bounds of moderation and temperance, which is exceedingly unbecoming a *Gentleman*. The ſame may be ſaid of Drink, and worſe. But becauſe I have more at large exploded it in another place, and given Rules for the Regulation of theſe Enormities, I ſhall here add no more, but come to

DIVI-

DIVISION III.

Sleeping and Waking.

THese interchangeably once in twenty four hours take their course, or turns: So that irregularity in either of them is extremely prejudicial. Too much sleep hurts the sensitive faculties, renders the Body stegnotick, Hebitates the Head, and infarctiates the Brain with many fumes. That sleep may be accounted immoderate which is continued beyond the concoction of the aliment, for thereby Distribution is impedited; *Unde pravitas Corporis, & excrementorum provectus.* Long and tedious sleeps ingender many emplastick humours apt to septifie in the Veins, and Brain especially. It also Resolves, Refrigerates, and stupifies the Nerves, dulls the Spirits and Senses, causes defluxions and Rheumes, and extinguisheth natural heat. Likewise, if it be unseasonable; as after

Bleeding, a Purge or Vomit before wrought off, on an empty ſtomack, immediately after eating, or in the Day-time; 'tis exceeding hurtful to health.

On the other ſide, inordinate waking is as bad; for, as the Senſes are compoſed by ſleep, ſo by waking they are kept ever imployed; and the Spirits being moved from within to the external Organs, for performing the Animal Actions, are by immoderate watchings conſumed and diſſipated, the whole body dryed, eſpecially the Brain, and ſometimes thereby corrupted, Choler increaſed, the humours aduſted, natural heat deſtroyed, and the whole Man rendred ſqualid.

A *Gentleman* ſhould therefore, in theſe, take great care he exceed not, if he tender his health: and lay aſide that mad ſitting up whole Nights. For, though ſtrength of Nature, while Young, may not preſently be ſenſible of theſe Extravagancies, yet as age comes on, they will be ſad remembrancers. And, ſince it cannot be very delightful, and for the moſt part, done only in a frollick, or in ſome mad humour, which I have heard many Repent of next day; I ſhall haſten to

DIVI-

DIVISION IV.

Reſt and Exerciſe.

OF any the preceding *non-naturals* there is hardly one a *Gentleman* ſhould be more circumſpect in, than this of *Reſt and Exerciſe*; nothing being more pernitious to the Soul than Idleneſs. 'Tis one of the ſeven deadly Sins, odious to God, and all good Men; eating the Mind and Soul as Ruſt doth Iron; the Devil's Cuſhion it is, and the Nurſe of all manner of Vice; neither is there any thing more deſtructive to the Body; for it weakens it, extinguiſheth Natural heat, hinders concoction and evacuation, cauſes oppilations, and fills the Body full of groſs, corrupt, excrementitious Humours; and is the Procatartick cauſe of all manner of Infirmities. For, as a ſtanding Pool corrupts, and breeds putrifaction, ſo doth our Body and Humours, being idle. And yet idleneſs is become

become the badge, as it were, or diſtinguiſhing mark of Gentility, to be one of no Calling, not to Labour; for that's derogatory to their Birth; they make Vacation their Vocation. To be mere Spectators, Drones, to have no neceſſary employment in their Generation, to ſpend their dayes in Hawking, Hunting, Drinking, Ranting, &c. which are the ſole exerciſes almoſt of many of our Gentry, in which they are too immoderate. They know not how to ſpend their time (ſports excepted) what to do elſe, or otherwiſe how to beſtow themſelves. They do all by Miniſters and Servants, thinking it beneath them to look after their own buſineſs, till, many times, their Servants undo them, or at leaſt, enrich themſelves. Every Man hath ſome Calling, and 'tis not unbecoming a *Gentleman*. But they are all for paſtimes; 'tis moſt, if not all their ſtudy: All their wit and inventions tend to this alone, to paſs away their time in impertinencies, as if they were born, ſome of them, to no other end.

Oppoſite to this is *Exerciſe*, *Labour*, *Diligence*; which if in exceſs, on the other

other hand, or unseasonably used, are as pernitious and destructive. A *Gentleman*, though never so great, has business enough, and labour too, if he rightly consider. Besides, exercises I am sure they will have, good or bad, whatever comes on't. Therefore I shall shew how they are to be used, and which are the best. Violent Exercise and weariness consumes the Spirits, substantial parts of the Body, and such humours as Nature would otherwise have concocted; diversly affect both the Body and Mind, hindring Digestion, sometimes breaks the Vessels, and frequently extravasateth the blood, causing Inflammations in the external parts, and skin environing the Ribbs, whence come Pleurisies: And, the blood thus irritated, if it remain still in the Veins, excites putrid Fevers, and many other Maladies. Exercise at unseasonable times, as on a full stomack, is as bad: For it corrupts the Aliment in the stomack, and carries the Chyle crude and indigested into the veins; which there putrifying, destroys the health, and confounds the Animal Spirits. Likewise before evacuation by stool, that the

the body be cleanſed from its Excrements 'tis unfitting. For when the Body is hot, and the pores open, their fæculencies are apt to be mixt with, and tranſported to, the good humours, and other parts. Neither is it to be uſed before concoction be, at leaſt, almoſt perfected. For the heat being thereby evoked, concoction muſt needs be impedited, ill humours accumulated, and divers infirmities ingendred.

A *Gentleman* is not only to obſerve the right uſing of exerciſe; But that he chuſe and uſe only thoſe that are good: moſt of their exerciſe is to eat, drink, lye down to ſleep, and riſe up to play; they think 'tis well, many of them, if they can but Hawk, Hunt, Ride an Horſe, play at Cards and Dice, Swagger, Drink, Drab, and take Tobacco with a grace; Sing, Dance, wear their Cloaths in Faſhion, Court and pleaſe the Ladies, talk great fuſtion, Inſult, Scorn, Strut, contemn and vilifie others, perhaps, their betters, and uſe a little mimical apiſh Complement above the ordinary cuſtom; they think themſelves compleat, accompliſht, and well qualified *Gentlemen*.

Theſe

Theſe are moſt of their imployments. This their greateſt commendation. I am not againſt theſe Recreations, if rightly uſed; however,

A *Gentlemans* Recreations are of two ſorts; either *within*, or *without doors*; to refreſh his ſpirits, entertain a Friend, exhilarate the mind; to ~~aleviate~~ time, tedious otherwiſe in thoſe long ſolitary Winter Nights, by certain games; the beſt of which may be abuſed, and are too often, by ſome that call themſelves *Gentlemen*; ſo that many are undone by it, and their Poſterity beggar'd, being led thereunto merely for filthy Lucre; whence alſo ariſe coſening, wrangling, ſwearing, drinking, lying, loſs of time, no good in the end, and, frequently, Ruine. For when once they have gotten an habit of Gaming; they can hardly leave it. aleviate

Among *Recreations and Exerciſes within doors*, are *Cards*, *Dice*, *Tables*, which many narrow-witted People too ſeverely explode; in themſelves they are honeſt and harmleſs recreations; the abuſe of them muſt not deny the uſe of them: they may as well forbid the uſe of Wine, becauſe

Exerciſes within doors.

becauſe ſome have been inebriated therewith; or conclude the uſe of Women ſinful, becauſe ſome have been clapt by them. *Cheſs* is alſo a good innocent Game, as well as ingenious, and beſt becoming a *Gentleman* of all the reſt, if not abuſed, eſpecially ſuch as have wavering minds; provided, it be moderately uſed, as a diverſion to entertain the time, a Friend, put off heavy, melancholy, or idle thoughts, and the like harmleſs, innocent ends, which all were firſt invented for: Not to ſpend all their Life in gameing, playing, and fooling away their time, as too many do. This is very unſeemly in a *Gentleman*. Some mens whole delight, as well as Recreation, is *To take Tobacco, Drink all Day long, and Night too, in a Tavern, to diſcourſe of impertinencies, and that tend to no Edification; to Jeſt, Sing and Roar*: This is a moſt ſordid Life for a *Gentleman*. *Billiards* and *Truke* are harmleſs, and may be uſed as a Diverſion, now and then. Muſick, eſpecially *Vocal*, as well as *Inſtrumental*, *Dancing*, *Fencing*, do well become a *Gentlemans* private Exerciſes. For Health, *Galen* commends *Ludum*

parvæ

parvæ pilæ, to play at Ball; *Tennis* is more becoming a *Gentleman*, for a Game or two, but more may prove too violent; it exerciseth every part of the Body, and is very good, so that he sweat not too much.

But the Noblest exercise of the mind within doors, and most befitting a Person of Quality, is **Study**, sometimes one, and sometimes another, for Diversion, were not amiss. Which are most commendable, and becoming a *Gentleman*, you have been taught before. * Study commended.

* Chap. 1. Memb. 1. Part 1.

And, as I hinted there; *A few good Books is better than a Library, and a main part of Learning.* I shall here contract his Study into these few Books following; in which he may indeed reade all that is requisite, and of Substance.

Next to the SACRED WRIT, **The Saint and Martyr** of *GREAT BRITAIN*, **King CHARLES the First**, His ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ; *Hooker* his *Ecclesiastical Politie*; Dr. *Hackwel* his *Apology for the Providence of God in the Government of the World*; Bishop *Andrews*, and Bishop *Sandersons* Sermons;

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Sermons; Dr. *Hammond*'s Works. Dr. *Stillingfleet*'s *Origines Sacræ*, and defence of Arch-Biſhop *Laud* againſt *Fiſher*, and the *Biſhop himſelf*; The Honourable Mr. *Boyl* his *Stile of the Scriptures*, and *Ball*'s Catechize. Our KING JAMES *His works*. The Lord *Veralam*, Viſcount St. *Albans*, his Works, eſpecially his *Advancement of Learning*, and his *Novum Organum*. The Great *Boyl* his *Experimental Natural Philoſophy*, and the reſt of his Works. The wonderfull *Carteſius*'s *Philoſophy*. The worthy Sr. *Kenhelm Digby* his *Nature of Bodies*. And that Prodigious Philoſopher of our Age, Doctor *Henry More* of *Cambridge*, his whole Works. Dr. *Brown* his *Religio Medici*, and *Vulgar Errours*; Dr. *William Harvey*, *de Circulatione Sanguinis*; Dr. *Charleton* his *Phyſiologia*, againſt Atheiſm, &c. Dr. *willis*, de *Fermentatione*; *Cot* his *Geneſis of the World*; Mr. *Hook* his *Micrography*; and the reſt of our *New Experiments*; Mr. *Glanvill* his *Scepſis Scientifica*. *Tully*'s Works, and *Eraſmus*'s. *Euclid his Elements*, *Copernicus*, *Galileus*, and *Gaſſendus*. Sir *Walter Rawleigh* his *Hiſtory of the World*; *Ortelius*,

Ortelius, *Mercator*, and *Hondius*, *Helyns Geography*, *Camden* his *Britannia*, *Cæsars Commentaries*, *Plutarch's Lives*, *Josephus*, and *Philo Judæus*; *Cornelius Tacitus*, the *Turks History*, and *Sandys* his *Travels*, Sr. *Richard Baker* his *Chronicle*; with the *Continuation* of Mr. *Phillips*. The *French*, *Spanish*, *German* Histories, and the Histories of all other Nations. especially *Spotswood*, Lord Bishop of Saint *Andrews*, his History of *Scotland*; *Homer*, *Horace*, *Virgil*, *Ovid*, *Buchanan* the *Scot*, not inferiour to any Poet. And among our selves, old Sr. *Jeffery Chaucer*, *Ben. Johnson*, *Shakespear*, *Spencer*, *Beaumont* and *Fletcher*, *Dryden*; and what other Playes from time to time you find best Penn'd; And for a Diversion, you may read *Hudebras*, and *Don Quixot*, and *Quevedo* for prose; As also for General Readings, *Burton's Melancholy*, and our Famous *Selden* his works. Or, if thou wilt study thy own frame of Body, thou mayest read *Galen*, *Laurentius*, *Bartholinus Filius*, *Riolanus*, *Spigelius*, *Vestlingius*, our Doctor *Glisson de Hepate*, Dr. *Wharton de Glandulis*, and Dr. *Willis de Cerebro*, with our Latter *Dutchmen*. As for *Books of Physick*, I willingly omit to mention which are the chief of them,

+ Cleveland Howel. but who is instar omnium our Cowley of Cambrigo

leſt I ſhould enlighten *Quacks*, and *Empericks*, and *bold Intruders* into the practice of that *Noble Study*; the *Nation* ſwarming too much already with *ſuch Vermine*.

Or ſtudy ſome Art, or practiſe *Brachygraphy*, that requires much attention. Or, let him *Demonſtrate a Proportion* in one of the five laſt Books of *Euclid*; *Extract a Square Root*; Or ſtudy *Algebra*, than which nothing is more pleaſant, ſo bewitching and raviſhing, ſo eaſie withall, and full of delight: whence, *Ex ungue Leonem*, he may define by his thumb alone the Magnitude of *Hercules*, or the true Dimenſions of the great *Coloſſus*, which contained 1080000 weight of braſs. By this Art he may contemplate the variation of the Twenty three Letters, which may be ſo infinitely varied, that the words complicated and deduced thence will not be contained within the compaſs of the Firmament. Ten words may be varied 40320. divers wayes. By this Art he may examine how many Men may ſtand [illegible] by another in the whole Superficies of the Earth; ſome ſay 1484568000000000. *Aſſignando ſingulis paſſum*

passum quadratum. Or, with *Archimedes*, he may compute, if the whole mass of the Earth were Sandy, how many Sands it might hold; first, knowing how much a small Cube of the bigness of a Mustard-seed might contain. Or, for a Diversion, *calculate the motion of the Planets*, their *Magnitudes*, *Apogæums*, *Perigæums*, *Excentricities*, *Distances from the Earth*; *The bigness*, *thickness*, *compass of the Firmament*; each *Star*, with their *Diametres* and *Circumferences*, by those curious helps of glasses the *Telescopes*. Or calculate the *Spherical Triangles*, *Square a Circle*, &c. Or study the *Opticks*, *Geometry*, but chiefly the *Mathematicks*, or such like Arts and Instruments, and Mechanical Inventions. As, to make divers Cranes and Pulleys, by which one Man shall draw more, than a thousand without them: Lift up, and remove great Weights. To make Diving Boats. A Chariot to move without Horses. To flye in the Air, walk in the Water; Mills to move of themselves, and such *Thaumaturgical* works. To Represent solid Bodies by *Cylinders* and Concaves; Make a perpetual motion; An inextinguisha-

ble light, or *Erneſtus Burgravius* his Lamp to be made of Man's blood, which Chymically prepared forty dayes, and afterwards kept in a Glaſs, ſhall ſhew, he ſayes, all the Accidents of this Life; [c] and when the Man dyes, it goes out. Or ſtudy his Book *De mummia*, by which he will cure moſt Diſeaſes, and transfer them into Beaſts or Plants. Or *Bacons* Tract *De Retardanda Senectute*, to make a Man live three or four hundred Years. Or ſet up a Laboratory, and turn *Spagyriſt*, make *Panaceas*, *Unguentum Armarum*, the *Sympathetical Powder*, Rare *Extracts*, *Elixirs*, *Balſams*, *Spirits*, *Salts*, *Eſſences*, &c. What can be ſo pleaſing as the Speculation of theſe things, or more becoming a *Gentleman*, for his Recreation and Diverſion? But the beſt ſtudy of all is that which concerns his own Salvation. Or let him ſtudy his own Heart, than which nothing is more deceitful. Or how to mortifie the fleſh, reſiſt the Devil with all his Devices, and the temptations of the World. Take an account of every dayes omiſſions, commiſſions, and failings. Be frequent in Prayer, Meditation, and good works, Cha-

(c) *Si Lampas hic clarus, tunc homo Hilaris & ſanus Corpore & Animo; ſi nebulosus & depreſſus, male afficitur, & ſic pro ſtatu hominis variatur unde ſumptus Sanguis. Cum homine perit & evanescit.*

Charitable deeds, &c. And he ſhall never complain of want of Time or Imployment.

Exerciſes and Recreations which *are uſed abroad*, that may befit a *Gentleman*, and moſt healthy, are *Pilmall*, *Gauff*, theſe by ſtriking the Ball exerciſe the whole Man, together with the Walk, and may be uſed moderately without any exceſs or violence. Alſo *Riding the great Horſe*, *Running at a Ring*, *Tilts* and *Turnaments*, are Noble Exerciſes as well as healthy, and becoming his grandeur. In like manner *Balon*, *Quintan*, *Stop-ball*, *Pitching of a Bar*, *Caſting of a Weight*, are healthy and Laudable. So is *Archery*, by reaſon of the Walk, and may be now and then uſed without any diſparagement to him. The ſame may be ſaid of *Bowling*. Nothing ſo pleaſant to ſome Men as *Fowling*; or *Fiſhing* is a good paſtime, if it be not too melancholy a Recreation; they are nothing expenſive, and not unbecoming a *Gentleman*. *Hawking* doth not unbecome him neither, nor *Hunting*, provided, he have a care he be not, with *Acteon*, devoured by his

Exerciſes without Doors.

Hounds; that the charges exceed not treble the pleasure. Also *Faceing*, if he run and gallop not himself out of his Estate, as too many Hair-brain'd Men, that have the Name of *Gentlemen*, have done. They are very Laborious Exercises, and accompanied with many dangers; otherwise Lawful and good disports, used moderately and discreetly, which a *Gentleman* should be very careful of. The truth is, no Recreation done seasonably, moderately, and discreetly, is unbecoming a *Gentleman* for his health sake; even to *Ringing*, *Running*, *Leaping*, *Nine-pins*, *Quoits*, *Catt*, *Trap-ball*, however they are not so graceful nor suitable, and therefore better let alone where any other can be had. As also *Hurling*, *Wrastling*, and *Foot-ball*, such rude pastimes better becoming the Vulgar, and Labouring Man; the sight of them, however, as a Spectator, is not amiss. But, no less pleasant, and befitting a *Gentleman*, than any of the rest, is, with some good Company, *to take a Journey to Visit some Friends, or see some City, Castle, Monument*, or *walk in delicate Gardens, Orchards, Mounts, Groves, Wildernesses.*

neſſes. Theſe Raviſh ſome Conſtitutions: As *to go upon the Water, Walk by the bank ſide of a River, Pond, Brook,* doth others. But ſince each Man's diſcretion and inclination will be herein a ſufficient guide, I ſhall add no more of this, but deſcend to the fifth *non-natural, viz.*

DIVISION V.

Retention and Evacuation.

RETention and Evacuation, you muſt know, is as effectual a *non-natural* cauſe of Diſeaſes, as any whatſoever. A *Gentleman* therefore ought to be very careful he exceed not in either of them; for, ſince for the nouriſhing of our Bodies, and reſtoring ſtrength, we have daily need of Food; and ſince the Aliment is ſeldom perfectly concocted, or converted into pure nouriſhment, of neceſſity there muſt remain a fæces, the Retention of which, beyond the requiſite time, muſt needs occaſion many Infirmities.

Untimely and intemperate Evacuations, on the other ſide, are worſe; ejecting, many times, the profitable nouriſhment with the Excrements, whereby the whole Body is rendred debil and Conſumptive. As I have abundantly ſhewed elſe-where.

'Twere good to prevent the miſchief, there being many ſorts of Retentions and Evacuations, by timely conſultation with the *Phyſitian*, which is all I ſhall ſay here, ſince, as I have formerly declared in another Book, 'tis againſt my Conſcience to encourage Emp'ricks, and bold Intruders into the practice of Phyſick, to ruine Mens Lives, there being too many of theſe Vermine already in every Town and Countrey. I ſhall therefore haſten to the laſt thing promiſed, but firſt præmize a word

SUB-

SUB-DIVISION I.

Of Custome.

OF all things, Custome is one of the strongest (as you have heard) a second Nature, alt'ring our very Constitutions and Temperatures. Wherefore in all these *non-naturals* somewhat ought to be allowed to Custome, which *gradatim* incroaches on us by multiplied Actions. Wherefore whatsoever a Man is accustomed to, though in its own Nature bad; yet it is less hurtful, than its contrary, working less resistance, and, consequently, less disturbance in our Bodies, because of its agreement in equality with what was before in the Body. Wherefore as these ought rather to teach us to enure our selves to what is laudable and good, than evil, since it is so powerful in its self, and so difficult to be altred: so on the other side, we are not suddenly to break off a Custom, though pernici-

pernicious. For nothing is more deſtructive to Mens Bodies, than ſudden alterations. It muſt be done therefore κατὰ ὀλίγον, *gradatim*; nay, even ſuch as have been long accuſtomed to *Wine*, or any thing worſe, *Tobacco*, &c. whereby they have, perhaps, ſubverted their healths, and good temperatures, even in Fevers, or any other Diſtemper, their Cuſtom ought to be indulged, ſince otherwiſe, Nature being prohibited her delight, will deſpond, and yield ſo to the Diſeaſe, as may prove her Ruine. But of this I have elſe-where Diſcourſed. Wherefore I ſhall add no more here, but proceed to the laſt thing promiſed, *viz.*

DIVI-

DIVISION VI.

Passions and Perturbations of the Mind.

FOr the better understanding of what I mainly desire to drive at in this particular, 'tis requisite to know that there are divers passions whereby we are, or may, nay, must be, notwithstanding the idle boasts of the *Stoicks*, at one time or other affected with. As, 1. *Admiration*. 2. *Estimation*. 3. *Contempt*. 4. *Magnanimity*, or *Pride*. and 6. *Humility*, or *Dejection*. 7. *Veneration*. 8. *Disdain*. 9. *Love*. 10. *Hatred*. 11. *Desire*. 12. *Hope*. 13. *Fear*. 14. *Jealousie*. 15. *Security*. 16. *Despair*. 17. *Irresolution*. 18. *Courage*. 19. *Cowardize*. 20. *Emulation*. 21. *Affright*. 22. *Remorse*. 23. *Joy*. 24. *Sorrow*, *Grief*, or *Sadness*. 25. *Distast*. 26. *Discontent*. 27. *Light-heartedness*. 28. *Derision*. 29. *Envy*. 30. *Pity*. 31. *Satisfaction*. 32. *Re-*

32. *Repentance.* 33. *Good will and gratitude.* 34. *Indignation and Wrath.* 35. *Glory.* 36. *Shame.* With innumerable more which I might particularize: So that their number is indefinite and without number, yet may be referred to these six. 1. *Admiration*, 2. *Love*, 3. *Hatred*, 4. *Desire*, 5. *Joy*, 6. *Sorrow*, *Sadness*, and *Grief*, which innumerable wayes, and on as many occasions, terrifie our minds, and shake our Souls, corrupt our Spirits, Humours, and Ferments, to the destruction of our healths and Lives; wherefore I'le take the liberty, before I give any direction, how to resist and mitigate these unruly Sons of *Zeruiah* our Passions, to rip them all up, as near as I can, and shew you what they are; and how they depend one on the other.

Philosophers in former time have deduced the passions from the two Appetites of the Soul, *Concupiscible*, and *Irascible*, contrary to Reason, making it have distinction of parts, and applying or attributing all to the two faculties of *Anger* and *Desire*, more then to its faculties of *Admiration*, *Love*, *Hope*, *Joy*, *Fear*, or any other. All

All Passions and Perturbations are certain motions, resentments, and apprehensions of the Soul, and occasioned only by the motion of the small *Glance* in the midst of the Brain, the principle seat of the Soul, through the agitation of the Spirits: which being hung on the top of the Conduit by which the Spirits of its anteriour cavities have communion with those of the Posteriour, the least motions in it cause a great variation in the course of the Spirits, and so *é Contra* the least alteration in the course of the Spirits, causeth the motions of this very little kernel and chief Throne of the Soul extremely to alter. However, the Soul is (notwithstanding this kernel be her chief part where she more vigorously Acts and Resides) really joyned to all the parts of the Body, yet is not diminished when any part is cut off, but withdraws on the dissolution of the contexture of its Organs. For, it admits not of dimensions, but refers to the whole Mass and contexture of Organs.

SUB-

32. *Repentance.* 33. *Good will and gratitude.* 34. *Indignation and Wrath.* 35. *Glory.* 36. *Shame.* With innumerable more which I might particularize: So that their number is indefinite and without number, yet may be referred to these six. 1. *Admiration*, 2. *Love*, 3. *Hatred*, 4. *Desire*, 5. *Joy*, 6. *Sorrow*, *Sadness*, and *Grief*, which innumerable wayes, and on as many occasions, terrifie our minds, and shake our Souls, corrupt our Spirits, Humours, and Ferments, to the destruction of our healths and Lives; wherefore I'le take the liberty, before I give any direction, how to resist and mitigate these unruly Sons of *Zeruiah* our Passions, to rip them all up, as near as I can, and shew you what they are; and how they depend one on the other.[1]

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SUB-

SUB-DIVISION I.

Of Admiration.

PEripatetick Philoſophy is not herein to be followed. *Admiration* is, on the firſt rancounter of an object, a ſudden ſurprize of the Soul, cauſing a ſerious conſideration of the object, whether rare or different from what ſhe knew before, or ſuppoſed it ſhould be, and then we admire it. If it be in exceſs, 'tis *Aſtoniſhment*. And according as we more or leſs admire the object, is *Eſtimation*, or *Contempt*, which is only our opinion of the object, and are ſorts of *Admiration*; inaſmuch as if the object be not admired, there is no reckoning made of it more than Reaſon dictates. But if they proceed

Aſtoniſhment, Eſtimation, and Contempt.

ceed from Love or Hatred, as ſometimes they do, and often may, the object is conſidered, as we have more or leſs affection to it.

And indeed, *Eſtimation* and *Contempt* may generally relate to all kind of objects. And ſo we may either Eſteem, or Contemn our ſelves: and then the motion of the Spirits occaſioning them is ſo apparent, that it cauſeth a mutation, not only in the countenance, but even in the very Actions, Gate, and Deportment, whence ariſe *Magnanimity*, *Pride*, and *Humility* or *Dejection*. Which in proceſs of time, from Paſſions, become Habits. And truly, if we rightly conſider, 'tis no abſurdity for a Man to eſteem himſelf; for he that is wiſe will do it. But then, he muſt be one that has an abſolute command over his Will, and a free Diſpoſition; for only the Actions thereon depending may be juſtly prais'd, or blamed; eſteemed, or condemned. And thus we become Maſters of our ſelves when we have the free diſpoſing of our Wills, and ſo become truly Generous and Magnanimous, as that we

Magnanimity, Pride, Humility, Dejection.

we may ſet our ſelves at the higheſt rate we juſtly may if we rule our Wills well: But if ill, it can never be. He that hath attained to this free diſpoſition of his Will, will never contemn, nor blame another. For all faults in others, he rather extenuates and excuſes, than aggravates and condemns; as believing they proceed rather from ignorance, than good will. And although he think himſelf no ways Inferiour to thoſe of far greater Eſtate, Honour, Knowledge, Wit, &c. So on the other ſide, he doth not eſteem himſelf much above his Inferiours. For all theſe things, in compariſon of his good will, he values but as trifles, imagining that for which he eſteems himſelf, is, or may be in every one. Nay, he is the moſt humble of any Man, for the ſame Reaſon; ſince by Reflecting on his former faults, and thoſe he is like to commit are no ways inferiour to others: He prefers not himſelf before any body, but concludes others that have this free Diſpoſition, may uſe it as well as himſelf.

This is **the truly Generous Perſon**, and moſt likely to Maſter his Paſſions, and

inclined

inclined to do great things, as shall be shewed beneath. [d] He that esteems himself for ought else than for this free disposition of the Will, is not really Magnanimous, nor has true Generosity, but only Pride, which is a Vice, the other a Virtue, arising chiefly of flattery; whence Men become proud, oft-times, for things that deserve not any praise, but rather the contrary; so that, most frequently, we find the most stupid sort of People fall thereinto.

(d) In Passions Rectified.

most Stupid most Proud.

Dejection is a vitious Humility, and as much unbecoming a *Gentleman*, as Pride. And is Diametrically opposite to Generosity. For, as Pride enslaves a Man to his desires, his Soul must needs be perpetually perturbed with Anger, Hatred, Revenge, Envy, and Jealousie. So, Dejection impoverishes the Spirits of Men; yet such become, most commonly, arrogant and proud, shamefully at other times debasing themselves, and sneaking to such as they fear, or may get by, and yet insult over such from whom they neither hope, nor fear any thing. In prosperity they are as much elevated, as in adversity depress: When as a generous, free, and

a mean Spirit

Virtuous Soul is ſtill one and the ſame.

Another branch of *Eſtimation*, when we regard an object as able to do good or hurt, is *Veneration*; and of contempt, *Diſdain*. The motion of the Spirits that excites Veneration is compounded of that which excites Admiration, and Fear, beneath ſpoken of. Thoſe that excite Diſdain, of thoſe that excite Security or boldneſs as well as Admiration. *Veneration* is an inclination of the Soul, not only to eſteem the object it reverenceth, but alſo to ſubmit to it with ſome kind of fear, and to endeavour to make it become gracious to her. Our Love and Devotion is only to thoſe from whom we expect good; our Veneration to free cauſes only, which we apprehend are able to do good or evil to us.

Veneration and Diſdain.

Diſdain is an inclination of the Soul to contemn a free cauſe, though it can do both good and evil; yet eſteemed ſo far beneath him, that he fears neither.

Thus much ſhall ſuffice to be ſpoken, briefly, of the firſt Paſſion, *Admiration*; whoſe cauſe is in the Brain, and not in the

the Heart, or Spleen, Liver, Blood, &c. Though the other Passions are in them also, as well as in the Brain. For the knowledge of the thing admired is only in the Brain, and not in the Heart, Liver, Blood, &c. on which depends all the good of the Body. It has no contrary, in that if the object don't surprise a Man, he considers it without passion, being not at all moved. And, in that he admires nothing but what seems rare, 'tis a beneficial Passion, making him not only to apprehend, but remember things he was before ignorant of, the Idea thereof being, by some passion or other, impresst in his Brain, or applyed by his Understanding. But, if it be in excess, as commonly we are apt to admire too much, 'tis not only very unbecoming a *Gentleman*, but also it doth much hurt, in perverting the use of Reason. And if we admire nothing but what differs from that we knew before, or seems rare, this passion must needs be an effect of ignorance, in that nothing can seem so unto us unless we were ignorant of it. The more ingenious, and wittiest of Men, however, (especially if they distrust their own

ſufficiency, are moſt apt to admire. And none but ignorant, ſtupid, Block-headed Dolts are free from this paſſion.

SUB-DIVISION II.

2, 3. Love, and Hatred.

HEre we may premiſe; 'tis more facile to conſider the paſſions all together, than to ſpeak diſtinctly of each; I ſhall, therefore, put *Love* and *Hatred* together in this place.

Love is an emotion of the Soul, inciting it, by the motion of the Spirits, to joyn in Will to the objects that ſeem good and convenient for us, which occaſioneth Love: That is, ſo to joyn in Will, as to make a mans ſelf and the thing beloved one and the ſame. And ſo 'tis different from *Deſire*, which is a Paſſion apart. *Hatred*, on the contrary, is an emotion of the Spirits, which incite the Soul to Will to be freed and ſeparated

ted from objects repreſented to be hurtful or evil.

In *Love*, the motions of the Blood and Spirits (if not joyned with Deſire, Joy, or Sadneſs, &c. but ſimple and alone) are even, as alſo the pulſe, but greater and ſtronger than ordinary; emitting more heat, and Celeritating Digeſtion, and therefore is an Healthy Paſſion. But, in *Hatred* the Pulſe is uneven, more debile and quick, cold inſtead of heat, or mixt with pungent heats in the breaſt ſometimes, concoction impedited, vomits excited, and the humours become corrupted, or at leaſt vitiated; and ſo is a very noxious, and unhealthy paſſion.

This proceeds from the tye that is between the Soul & the Body; as, when any corporeal action is joyned with a thought, one ſtill accompanies the other: As is apparent in ſuch who have an averſion to ſome Medicine, they cannot think on it, but the taſte, ſmell, &c, comes alſo immediately into their thought. For, the Blood, or ſome good and delectable chyme getting into the Heart, and becoming a more convenient Alimony than

ordinary to maintain heat there, the principle of Life, occaſion the Soul to joyn in will to this Alimony, *viz.* Love it; And thus, at the ſame time, the Spirits deſcending from the Brain to the muſcles, might preſs, or agitate the parts from whence it came to the Heart, Stomack, and Intrails, whoſe agitation increaſeth the appetite; or to the Liver and Lungs, which the muſcles of the *Diaphragma* may preſs. Whence the ſame motion of the Spirits ever ſince accompanies the Paſſion of *Love*.

On the contrary, in Hatred, ſome ſtrange Chyme, not proper to maintain the heat of the Heart, but rather like to extinguiſh it, is thereunto communicated; and ſo the Spirits aſcending to the Brain from the Heart, excite the paſſion of Hatred in the Soul. And thus theſe ſame Spirits, being, from the Brain, tranſmitted to the Nerves, may expel the blood from the Spleen, and the ſmall Veins of the Liver, to the Heart, to hinder the noxious ſucc from entring; and move to thoſe which might repel this juice to the intrails and the ſtomack, or ſometimes to cauſe the Stomack to eject it: whence theſe moti-

motions accompany the Paſſion of Hatred.

There are two effects of Love, *Benevolence*, and *Concupiſcence*. The former is, when we wiſh well to what we Love. The latter, when we deſire the thing loved. There are different paſſions that yet participate of Love. As, the *Ambitious* Loves Glory. The *Avaritious*, Riches. The *Amorous*, a Woman. The *Drunkard*, Wine; which though different, yet participating of Love, they are alike. However, Love is not alwayes the ſame, and alike; for it admits of Degrees: as, when we eſteem an object of Love leſs than we eſteem our ſelves, it may be termed only an *Affection*, when we value it equal to our ſelves, it may be termed *Friendſhip*; when more, *Devotion*. And ſometimes we love merely for the poſſeſſion of the object whereunto our paſſion relates, and not the object it ſelf, for which we have only a deſire mixt with other particular paſſions. As, *Ambition*, *Avarice*, &c. But, the Love *a Generous Soul*, *and a Man of Ho-*

Benevolence, and Concupiſcence.

Affection, Friendſhip, and Devotion.

Honour bears his Friend, is of another and purer Nature; And that of a Father to his Child is more immaculate and ſublime.

Now, although *Hatred* be Diametrically oppoſite to *Love*; yet are there not ſo many ſorts of Hatreds, as Loves: Becauſe we obſerve not ſo much the difference between the evils we ſeparate from in Will, as we do between the goods whereunto we are joyned.

And, *foraſmuch as the objects of both Love and Hatred are repreſented to the Soul*, both by the *External ſenſes*, and *Internal*; it will follow, *there are two ſorts of Love*, and as *many of Hatred*, according to the object, whether good or handſom, evil or ugly. When we judge any thing good and convenient for us by our internal Senſes, and Reaſon, we may moſt properly term it *Love*; if contrary to our Nature, and offenſive, *Hatred*. If it be judged by our external Senſes, we term it *Handſom* or *Ugly*; and ſo have either a liking or abhorring to it. Which two paſſions, of *Liking*, and *Horror*, are uſually more violent, than

Liking, and Horrour.

Love

Love and *Hatred*. Becauſe, what is conveyed to the Soul by the Senſes makes greater impreſſion, and yet preſents things more falſe, than what is communicated to it by Reaſon.

Love and *Hatred* proceeding from *Knowledge* (as 'tis clear they do) muſt needs precede *Joy* and *Sadneſs* (except when Joy and Sadneſs proceed from Knowledge:) and when the things this Knowleege inclines us to Love, are in themſelves *truly good*, or to Hate, *truly evil*; Love is then moſt excellent, and tranſcendent: for, it joyning things that are truly good to us, we are thereby rendred more perfect. Neither can it then be in exceſs; the moſt that can be, does but joyn us ſo abſolutely to thoſe good things that we diſtinguiſh between the Love we have to them, and our ſelves, which cannot be evil. Nay, *Love is ſo good, that were we un-bodyed, we could never Love too much.* Neither can it fail of producing Joy, becauſe it repreſents what we love as a good belonging to us. *Hatred*, on the other ſide, can never be, in the leaſt degree, but it is noxious, and accompanied with ſadneſs. Yet Hatred

of

of evil is neceſſary in reſpect to the Body, though not manifeſted but by pain. Therefore 'tis never enough to be avoided, though it proceed from a true knowledge; ſince 'tis not only prejudicial to the Soul, but extremely hurtful to the Body, if it exceed, in relation to its health. Much more is it, then, to be ſhun'd when it ariſes from any falſe Opinion.

SUB-DIVISION III.

4. Deſire.

YOu muſt remember (as was ſaid) that all the Paſſions ariſe from the conſideration of good and evil; and ſo doth this. As, we may *Deſire* the poſſeſſion of a good, or to be rid of an evil, or to avoid it, &c. 'Tis cauſed by the Spirits agitating the Soul, thereby diſpoſing it to will ſuch things as ſhe accounts convenient, whether it be the preſence of an abſent

absent good, or the conservation of a present, or *è contra*. The Heart is thereby agitated more than by any of the other passions, and the Brain furnish'd with more Spirits, which passing thence into the muscles, render all the Senses more nimble, and consequently, all the parts of the Body. It hath no contrary; for, seeing there is no good, the privation thereof is not evil; nor any evil, taken in the notion of a positive thing, the privation thereof is not good; it must be the same motion which causes a Desire after good, and the avoiding of evil, that is contrary to it: If it be considered thus, I say, it may be clearly perceived to be but one passion. Herein only is the difference, that when desire is after some good, 'tis accompanied with Love; afterwards with hope and Joy; when it tends to the avoiding of an evil contrary to that good, 'tis accompanied with Hatred, Fear, and Sorrow; and so it is conceived contrary to its self, and in the Schools opposed by that which they call *Aversion*; but on no good ground. Yet, the desire arising of

Aversion, Horrour, and Liking.

Like-

Likeing is (notwithſtanding *Horrour* be its contrary, and the Deſire after *good*, and avoiding *evil*, be from the ſame motion) extremely different from that which ariſeth from Horrour. For, though they be contrary, they are not the *good*, and *evil*, which are the objects of theſe *deſires*; but only two emotions of the Soul, that cauſe it to ſeek after two very different things. *Horrour* is inſtituted by Nature to repreſent to the Soul a ſudden and unexpected Death; ſo that, even at his very own ſhadow, he is put into ſuch an horrour as makes him immediately feel as great an emotion, as if a moſt evident danger of Death were before his eyes; which cauſeth a ſudden agitation of the Spirits, inclining the Soul to employ all her ſtrength to ſhun the evil; and this kind of deſire is called *Averſion*, or *Flight*.

Likeing, on the other ſide, is peculiarly inſtituted by Nature to repreſent the enjoyment of what is liked as the greateſt good; which cauſes a Man very earneſtly to deſire this enjoyment. There are ſeveral ſorts of Likeing, and the deſires ariſing from them, yet not alike powerful.

As,

As, the loveliness of any neat toy makes us like and desire it; but the chief is that which arises from the perfections a Man imagines in another Person, especially the Female Sex, by reason of certain impressions in the Brain; which at a certain Age, and certain Seasons, causes us to look on our selves as defective, & to desire the Person of the other Sex to be united to us to make us compleat; and so fixes our Souls to feel all the inclinations Nature has given us to seek after the good she represents to us as the greatest we can possibly possess, on that Woman only. And this Desire which is bred thus by liking is denominated *Love*, more commonly than the Passion; and has, indeed, far stranger effects. *The kinds of Desire* are as various as its objects. Of Heroick Love.

As, the desire of *Revenge* differs much from the desire of *Learning*, and both from this desire, call'd *Love*, occasioned by *Likeing*.

Now, as the acquisition of a good, or the avoiding of an evil, is sufficient to incite a desire; so, on more serious consideration of the probability of obtaining the desire, if the probability be much or great,

great, it excites *Hope*; if little or small, *Doubting*, or *Fear*; whereof *Jealousie* is a sort. Likewise, when Hope is extreme, & so strong as to banish all fear, 'tis converted into *Assurance* and *Security*, and is commonly accompanied with *Anxiety*; for, though we be assured our desire shall be accomplish'd, and still wish it should; yet, notwithstanding we never cease to be agitated with the passion of desire, which makes us seek the event with *Anxiety*: As extreme fear degenerates into *Despair*. And although this Hope and Fear be Passions contrary one to the other, yet at one and the same time we may be possessed by them both. As when on any desire, we fancy unto our selves several Reasons *pro* and *con*, some make it easie, whence Hope; the other difficult, whence Fear.

Of Hope, Doubting, Fear, Jealousie, Assurance, Security, and Despair.

Of Anxiety in this Affair.

Hope is a Disposition of the Soul, perswading her what is desired shall be accomplished, through a peculiar motion of the Spirits mixt with those of Joy and Desire. As

As *Fear* is another disposition, perswading it shall not be accomplished.

Jealousie is a kind of fear of losing some good we desire to keep to our selves, proceeding rather from the value we set on the thing, than Reason; which causes us not only to examine the least occasion of suspition; but to conclude them forcible Arguments too: and relates only to suspitions, and distrusts; for none can be said to be Jealous, that shuns an evil when there is just cause and reason to fear it. 'Tis a laudable Passion in some cases; as when a Woman is Jealous of her Honour, and so shuns all occasions of suspition, as well as the Action of evil; In as much as great goods are more carefully to be kept, than less.

When the event of Hope or Fear depends on a mans self (as it does not alwayes) there may be many doubtings touching the Election of means. When it don't depend on us, it occasions *Irresolution*, which causes again *Debates* and *Counsels*. When it does, it excites *Courage*, or *Boldness*, whereof *Emulation* is a kind.

Irresolution, Courage, Boldness, Emulation, Cowardize, Affrights.

Con-

Contrary to Courage is *Cowardize*; and to Boldness, *Affrights*; which become not a *Gentleman*.

When we are resolved on an Action, before the Irresolution be quite taken off, it occasions *Remorse of Conscience*; which regards the present or past time only, and is a sort of sadness proceeding from a scruple in our Consciences, that something we have committed, or omitted, is not well, or good, it necessarily presupposing *Doubt*; for if we were assured the thing were evil, it would cause rather *Repentance*; or we should never have committed it, since the Will inclines us to nothing but what has an appearance of good. However, this *Remorse* makes us examine whether what we doubt of be good or no, and hinders us from committing the like another time; and so is an useful Passion: but better it is never to feel it, since it ever presupposeth an evil.

Remorse of Conscience.

Of Doubt, and Repentance.

Irresolution is a kind of Fear, which causing the Soul to waver between several feasable Actions, hinders her so as she performs

performs none; yet it may so happen, that a Man having his choice of many things equally good, he may be, for a while, Irresolute, and at a pause, and yet not be afraid; which arising only from the Subject presented, and not any emotion of the Spirits, can be no Passion, except the fear of failing in the choice increase the uncertainty. Which fear is so strong in some, as it becomes an excess of Irresolution, arising from too great a desire to do well, and weakness in the Understanding; which having no clear and distinct Notions, is fraught with a company of confused ones. However, since Irresolution gives time to consider and debate, it may be of good use, and oft-times is; but if it continue longer then it ought, thereby slipping the time of Action, it may prove as pernicious.

Courage is, oft-times, *Natural*, or an *Habit*, as well as a *Passion*; when the latter, 'tis a certain heat, or agitation, disposing the Soul, and powerfully addicting her to Execution. *Boldness* is a sort of Courage, exposing the Soul to the Execution of things most dangerous. Its

object is *Difficulty*, whence commonly proceeds *Fear*, and sometimes *Despair*; so that Courage and Boldness is, in most dangerous and desperate cases required, joyned with hope, or assurance of success. *Emulation*, as I said, is also a sort of it, but in another sence; for Courage may be considered as a *Genus* that is divided into as many sorts of *species* as there are objects, and as many more as it has causes. In the first sence *Boldness* is a sort, in the other *Emulation*, which is nothing else but an heat disposing the Soul to attempt things which she hopes may succeed, from the example of others; yet so attended with *Desire* and *Hope*, that they are more powerful to send abundance of Blood to the Heart, than *Fear* or *Despair* to hinder it.

Cowardize is Diametrically opposite to *Courage*; 'tis a frigid languishing, whereby the Soul is from the Execution of what it should do, impedited. It proceeds from want of Hope and Desire, and very unbecoming a *Gentleman*, and is extremely noxious, in that it diverts the Will from profitable Actions, yet is advantagious to the Body. For, by hindring the

the motion of the Spirits, it alſo hinders the diſſipation of their Forces; Beſides, it frees him that's poſſeſſed with it, of pain. *Fear* the oppoſite to Boldneſs, or *Affright*, is not only frigidneſs, but, as it were, *Animæ atonitus*, that diveſts her of all power of Reſiſtance, much more unbecoming a *Gentleman*; it being an exceſs of Cowardize, as Boldneſs is of Courage. The chief cauſe is Surprize; But I ſhall draw to an end.

SUB-DIVISION IV.

5, 6. Joy and Sadneſs.

SInce in the midſt of *Joy* there is commonly *Sadneſs*, our Lives being a *Glucupicron*, I ſhall here joyn them together, and briefly touch them both, with their ſubordinate Paſſions; and haſten to a Concluſion.

Joy is a pleaſing emotion of the Soul, conſiſting in her enjoyment of good, that the Impreſſions of the Brain repreſent

unto her as her own. *Joy* is the only fruit the Soul poſſeſſes of all other goods; inſomuch as he that is wholly without Joy, is, as it were, without a Soul. There is alſo an *Intellectual Joy*, which differs from this that is a Paſſion, being a pleaſing emotion in the Soul excited by her ſelf; and her ſole action conſiſting in her enjoyment of good, which her Underſtanding repreſents to her as her own: yet is hardly ſeparable from that which is a Paſſion. For the Underſtanding being ſenſible of the good we poſſeſs, the Imagination, immediately, makes ſome Impreſſion in the Brain, whereby the Spirits being moved, the Paſſion of Joy is alſo excited.

Intellectual Joy.

'Tis evident, then, *Joy*, whether a *Paſſion*, or *Intellectual*, proceeds from the opinion we have we poſſeſs ſome Good; as *ſadneſs*, ſome Evil. For in the ſame manner there is alſo an *Intellectual ſadneſs*, as well as *Sadneſs* a *Paſſion*; which is an unpleaſant languiſhing, conſiſting in the Inconveniencies it receives from evil; which the Impreſſions of the Brain repreſent unto

Intellectual Sadneſs.

unto her; However, many times, we are Joyful or Sad, without any apparent Cauſe or Reaſon, we being not able to obſerve diſtinctly the good or evil exciting them; Becauſe the good or evil make their Impreſſions in the Brain without any intercourſe of the Soul, they belonging only to the Body: And ſometime alſo, though they appertain to the Soul, becauſe ſhe conſiders them not as good or evil, and ſo the Impreſſion in the Brain is joyned thereunto under ſome other Notion.

In *Joy* the Pulſe is even, but quicker than ordinary; yet not ſo ſtrong, nor ſo great as in Love; in it a Man feels a pleaſant heat, not only in the Breaſt, but over all the parts of the Body with the Blood. In *Sadneſs* the Pulſe is ſlow and weak, feeling the Heart, as it were, contracted, or tyed about; alſo frigidity, which communicates a coldneſs to the whole Body, and is extremely prejudicial to the Health: The Orifices of the Heart being greatly ſtreightned by the ſmall Nerve that environs them, and but little Blood ſent to the Heart, being not agitated in the Veins. Yet the Appetite

faileth not, becauſe the *Pilorus*, the *Lacteals*, and other Veſſels through which the *Chyle* paſſes from the Stomack and Intrails to the *Liver*, are open, unleſs it be joyned with Hatred, and that cloſes them. On the other ſide, in *Joy*, all the Nerves in the *Spleen*, *Liver*, *Stomack*, *Inteſtines*, and the whole Man, Act, eſpecially that about the *Orifices* of the Heart; which opening, and dilating them, enables the Blood which the reſt of the Nerves have ſent from the Veins to the Heart, to get in, and iſſue forth in greater quantity than ordinary; which Blood having often paſſed through it, coming from the Arteries to the Veins, eaſily dilates, and produces Spirits, fit for their ſubtilty and equality to form and fortifie the Impreſſions of the Brain, which diſpenſe lively and quiet thoughts to the Soul: And therefore is a Paſſion conducing much to Health, rend'ring the Colour and aſpect of the Countenance livelier, brisker, and more Vermilion, which we call *Bluſhing*. For by opening the ſluces of the Heart, the blood is made, thereby, to flow quicker in all the Veins, become hotter, and more ſubtil. Whereas, clean contrary

trary in *Sadneſs*, the Orifice of the Heart being contracted, the blood flows more ſlowly to the Veins; and ſo becoming colder and thicker, doth not dilate ſo much, but rather retires to the internal parts, neglecting the remote, and external; whence the Face becomes pale and ſqualid, eſpecially in great Sadneſſes, or ſuch as are ſudden; as is ſeen in *Affrights*, whoſe ſurprizals augment the Action that obſtructs the Heart.

Whence theſe Paſſions cauſe various effects in us, as well as *Change of Colour*, or *Bluſhing*; As *Geſture of the Face, and Eyes, Tremors, Languiſhings, Syncope, Laughter, Tears, Sighs, and Groans.* Though, for the moſt part, the face is pale with *Grief, Sorrow, Affrights*, and red in *Joy*; yet ſometimes it may alſo be red in *Sadneſs*, eſpecially when *Deſire, Love*, nay, and often times, when *Hatred* is joyned therewith. Or in *Shame*, which is only a mixture of *Self-love*, and an earneſt deſire to avoid ſome preſent

Change of Colour, or Bluſhing, Geſture of the Viſage, and Eyes, Tremors, Languiſhings, Syncope, Laughter, Tears, Sighs, and Groans.

Definition of Shame.

Infamy; or, 'tis a ſort of Modeſty, or Humility, and miſtruſt of ones ſelf; for he that values himſelf ſo highly as to think none can ſlight, or diſ-eſteem him, can hardly ever be aſhamed. For the blood being heat by the paſſions, they drive it to the Heart, and thence through the *Great Artery* to the Veins of the Face; and Sadneſs that obſtructs the ventricles of the Heart not being able to hinder it, unleſs when it is in extreme; as alſo hindring the blood in the Face from deſcending when but moderate, whilſt the afore-named Paſſions ſend others thither, which fixing the blood in the Face, makes it, oft-times, redder then in Joy; becauſe the blood in Joy, flowing quick, appears livelier and freſher. And ſo in *Shame*, which is compounded of Self-Love, and an earneſt deſire to avoyd ſome preſent Infamy; for, therein the blood coming from interiour parts to the Heart, is tranſmitted through the Arteries to the Face, where, by a moderate ſadneſs 'tis fixed, and hindred from returning again to the Heart, for a time. Likewiſe, Redneſs of Face is ſeen alſo in *Anger*, and an eager deſire of Revenge

mixt

mixt with Love, Hatred, and Sadneſs, and many times in *Weeping*; for *Tears* flow not from extreme ſadneſs, but that which is moderate joyned with Love, and frequently with Joy. For we muſt know, *Tears* are only certain effluviums which continually expire from the eyes (that emit more than any other part of the Body by the pores, or otherwayes by reaſon of the largeneſs of the optick nerves, and the abundance of ſmall Arteries through which they paſs) which abounding, or elſe not being well agitated, condenſe, and convert into water; as is apparent in ſuch as are weak and infirm, who frequently ſweat, in that the Humours are not well agitated; ſo when they abound, though they are not more agitated; as we ſee ſweat enſues moderate Exerciſe. But the eyes ſweat not; Tears, therefore, are either occaſioned by changing the figure of the pores by which the Vapours paſs, through any accident whatever, which retarding their motion, and altering the order and diſpoſition of the pores, thoſe Vapours which before paſſed

Why the Face is red in Anger.

Of Weeping Tears.

paſſed regularly through thoſe Channels, run one into another (as is frequently ſeen when any hurt befals the eye by any ſtroke, duſt, &c.) and ſo become Tears. Or, by Sadneſs; which cooling the blood, contracts the pores of the eyes, and conſequently, diminiſhes the Vapours; but being joyned with Love (than which nothing increaſeth them more, by the blood ſent from the Heart) it converts them into Tears in an abundant manner. As we ſee Old Men and Women through *Affection* and *Joy*, theſe Paſſions ſending much blood to the Heart, are exceeding apt to weep: and this is frequent, without any ſadneſs at all. For, the blood, by thoſe Paſſions ſending many Vapours to the eyes, their agitation being retarded by their Natural coldneſs, are inſtantly converted into Tears. The like may be ſeen in all ſuch as are ſubdued by ſmall occaſions of *Grief*, *Fear*, or *Pity*.

Groans, how occaſioned.

Tears are accompanied, moreover, by *Groans*, which are cauſed by an abundance of blood in the Lungs, driving out the Air they contained, by the Wind-

Wind-pipe impetuouſly. And ſometimes, *Scrieches*, and *Cries* enſue, which are uſually more ſharp than thoſe that accompany *Laughter*, though they are occaſioned almoſt in the ſame manner; in that the Nerves which contract, and dilate the Organs of the Voice to make it ſharper, or flatter, being joyned to thoſe that open the Ventricles of the Heart in Joy, and ſhut them in Sadneſs, cauſe theſe Organs to be dilated, or contracted, at the ſame time.

The cauſe of Scrieches, Crys, and Laughter.

For, *Laughter* is only an inarticulate ſound, or clattering voice, occaſioned by the blood proceeding from the right Ventricle of the Heart, by the Arterious Vein ſuddenly puffing up the Lungs, and at ſeveral fits forces the Air they contain to break forth violently through the Wind-pipe; which motion of the Lungs, and eruption of the Air, move all the muſcles of the *Diaphragma*, *Breaſt*, and *Throat*, whereby thoſe of the Face are alſo moved, having ſome connexion therewith.

Though *Sighs* as well as *Tears* preſuppoſe Sadneſs; yet the cauſe is exceeding dif-

different. For (as was ſaid) *Tears* follow when the Lungs are full of blood; *Sighs*, when they are almoſt empty; and when ſome imagination of Hope, or Joy, opens the orifice of the venous Artery, which Sadneſs had contracted; for, then the little blood that is left in the Lungs ruſhing at once into the left ventricle of the Heart through the venous Artery, and driven on by a deſire to attain this Joy, which at the ſame time agitates the muſcles of the *Diaphragma* and breaſt, the Air is ſuddenly blown through the mouth into the Lungs, to fill up the vacant place of the blood, which we term a Sigh.

The Cauſe of Sighs.

So *Laughter* ſeems chiefly to proceed from Joy, and yet is rather from Sadneſs; In that, in the greateſt Joys the Lungs are ſo repleat with blood that they cannot be blown up by fits. Whence it is, Joy never, unleſs it be very moderate, is the occaſion of Laughter; or that there be ſome ſmall admiration, or hatred joyned therewith: And therefore, 'tis very obvious, extraordinary Joy never

Laughter, whence occaſioned.

never produces Laughter. Now, the ſurprize of Admiration joyned with Joy ſo ſuddenly opens the orifices of the Heart, that abundance of blood ruſhing in together on the right ſide thereof, through the *Vena Cava*, and rarified there, paſſes thence through the Arterious Vein, and blowing up the Lungs, cauſes a ſudden Laughter. And ſo doth the mixture of ſome Liquor that rarifies the blood; as the whey'eſt part of that which comes to the heart from the Spleen by ſome ſmall emotion of hatred, aſſiſted by a ſudden admiration; which mixing with the blood there that is ſent thither abundantly by Joy from the other parts, may cauſe an unuſual dilatation of the blood.

Now the Spleen ſending two ſorts of blood to the Heart; the one thick & groſs, the other exceeding ſubtile, thin, and fluid; (Whence from this proceeds *Joy*, as from that *Grief* and *Sadneſs*) is the Reaſon why thoſe who have infirm Spleens, have their *Lucida intervalla*; are ſubject, by fits, to be ſadder, and at other times merrier. And ſo, fre-

The cauſe of Joy and Grief.

frequently, after much Laughter, ſadneſs enſues; in that the moſt fluid part of the blood from the Spleen being exhauſted, the more undepurated follows it to the Heart.

Laughter is alſo accompanied with *Indignation*; but then, for the moſt part, 'tis but feigned, and artificial; yet, ſometimes, 'tis, and may be Natural, as proceeding from the joy a Man has he cannot be hurt by the evil whereat he is offended; eſpecially finding himſelf ſurprized by the Novelty, or unexpected encounter of the evil.

Nay, without Joy, by the mere motion of *Averſion* it may be produced; forasmuch as thereby the blood being ſent to the heart from the Spleen, and there rarified, and conveyed into the Lungs, are eaſily blown up when it finds them empty. For whatſoever thus ſuddenly blows up the Lungs, cauſeth the outward action of Laughter. Except (as was ſaid) when ſadneſs and grief convert it into *groanes* and *ſhrieks*, which are accompanied by *Weepings*.

Another effect of theſe paſſions, you have heard, is *Tremblings*. They are ra-

rather an effect of Sadneſs and Fear, which by thickning the blood, the brain is not ſufficiently ſupplied with ſpirits to ſend into the Nerves. The ſame doth cold Air. They are occaſioned alſo when too many, or too few ſpirits, are ſent from the brain into the Nerves, whereby the ſmall paſſages of the muſcles cannot be duely ſhut, and ſo the motion of the Member is impedited. For, in *Anger*, an earneſt deſire after any thing; In Drunkenneſs by Wine, other Liquors, or Tobacco, or extraordinary heat, too many ſpirits being ſent to the brain, make ſuch a confuſion as they cannot regularly nor readily be ſent thence into the muſcles.

Of Tremblings.

Tremblings from Anger, Wine, Tobacco, how occaſioned.

Languiſhing is another, and is felt in all the Members, being a diſpoſition, or inclination to eaſe, and to be without motion: occaſioned as Trembling, for want of ſufficient ſpirits in the nerves: But in a different manner. For *Languiſhing* is cauſed when the *Glance* in the

The Cauſes of Languiſhing.

the Brain do not determine the Spirits to ſome muſcles rather than others; when Trembling proceeds from a defect of the Spirits. 'Tis alſo, frequently, the effect of Love, joyned to the deſire of any thing which cannot be acquired for the preſent. For, in Love, the Soul being ſo buſied in conſidering the object beloved, all the ſpirits in the Brain are imployed to repreſent the Image thereof to her; whereby all the motions of the *Glance* are ſtopt which were not ſubſervient to this Deſign. And ſo in *Deſire*, though it frequently Renders the Body active (as was noted) when the object is ſuch as ſomething from that time may be done for acquiring it. Yet when there is an Imagination of the Impoſſibility of attaining it, all the agitation of Deſire remains in the Brain; where being wholly imployed in fortifying the *Idea* of this object, without paſſing at all into the Nerves, leaves the reſt of the Body Languiſhing. And thus alſo *Hatred*, *Sadneſs*, and *Joy*, may cauſe a kind of Languiſhing when they are violent, by buſying the ſoul in conſidering their objects; But moſt commonly it proceeds from

from *Love*, becauſe it depends not on a ſurprize, but requires ſome time to be effected.

Swooning is another effect of *Joy*, and is nothing but a ſuffocation of the viral heat in the Heart, ſome heat remaining that may afterwards be kindled again. It may be occaſioned ſeveral wayes, but chiefly by extreme *Joy*, in that thereby the orifices of the Heart being extraordinarily opened, the blood from the Veins ruſh ſo impetuouſly, and ſo copiouſly into the Heart, that it cannot be there ſoon enough rarified to lift up thoſe little skins that cloſe the entries of thoſe veins; whereby the fire and heat thereof is ſmothered, which uſed to maintain it when it came regularly, and in a due proportion.

Swoonings, and the Cauſes.

'Tis ſeldom, or never, the effect of *Sadneſs*, though it be a Paſſion that contracts, and, as it were, tyes up the orifices of the Heart; becauſe there is, for the moſt part, blood enough in the heart, ſufficient to maintain the heat, though the Orifices thereof ſhould be almoſt cloſed.

Subordinate to *Joy* and *Sadneſs*, alſo, is *Deriſion*, *Envy*, *Pity*, *Satisfaction*, *Repentance*, *Gratitude*, and *Good Will*, *Indignation* and *Wrath*, *Glory* and *Shame*, *Diſtruſt*, *ſorrow*, and *Light-heartedneſs*.

Of Deriſion, and its Cauſes.

When a Man perceives ſome ſmall evil in another, which he conceives him worthy of, it occaſions *Deriſion*. Whence 'tis apparently a kind of *Joy* mixt with *Hatred*. But if the evil be great, he to whom it happens cannot be thought to deſerve it, but by ſuch as are very ill-natur'd, or have much hatred againſt him. When the evil comes unexpectedly, being ſurprized with Admiration, it occaſions Laughter. For Laughter (as was ſaid) never proceeds of Joy, unleſs it be very moderate, and ſome little Admiration, or Hatred be therewith complicated. When the accident is good, it excites *Joy* and gladneſs when anothers welfare is perceived by us. And this Joy is ſerious, and no ways accompanied with Laughter, or Deriſion. But when we account him worthy of it, it occaſions *Envy*, as the unworthineſs of the evil, *Pity*; and theſe two are the Daugh-

Daughters of Sadness. *Envy* is a Vice proceeding from a perverse Nature, causing a Man to molest, and vex himself for the goods of Fortune he sees another possessor of; and so, is a kind of Sadness mixt with Hatred, and a Passion that is not alwayes vitious. For, I may Lawfully Envy the Liberal distribution of the goods of Fortune on unworthy, Illiterate, and base Fellows, that no wayes deserve them; inasmuch as my love of Justice compels me thereunto, because its Laws are violated by an unjust distribution, or the like. Especially, if it go no farther, and extend not to the Persons themselves. 'Tis somewhat difficult to be so just and generous, as not to hate him that prevents me in the acquisition of any commendable good; which is frequently seen in Honour, Glory, and Reputation, though that of others hinders me not from endeavouring their attainment also, though it render them more difficult to be atchieved. Wherefore, Envy not thus qualified, is no wayes becoming a *Gentleman*, there being no Vice so hurtful both to the Soul

Cause of Envy and Pity.

and bodily health of him that's poſſeſſed therewith. What miſchiefs does it not do by Detractions, Lyes, Slanders, and ſeveral other wayes, beneath the Action of a *Gentleman?*

Pity is a mixture of Love and ſadneſs towards ſuch whom we ſee (that we bear a kindneſs to) ſuffer any evil which we think they deſerve not. So that its object is diametrically oppoſite to *Envy* and *Deriſion*, conſidering it in another manner. And although it proceed rather from the Love we bear to our ſelves, then to the pityed, thoſe being moſt incident to it that find themſelves impotent, and ſubject to the frown of Fortune, thereby fancying themſelves poſſible to be in the ſame condition: yet, 'tis no wayes unbecoming a *Gentleman*, ſince the moſt high, generous, and great Spirits that contemn want, as being above the frowns of Fortune, have been known to be highly compaſſionate when they have heard the complaints, and ſeen the failings of other men. Beſides, to love, and bear good will to all men, is a part of Generoſity; and thus the ſadneſs of this Pity is not extreme,

Cauſe of Pity.

extreme. Nay, none but evil, miſchievous, pernitious, and envious Spirits, want Pity; or ſuch as are fraught with an univerſal hatred, and deſtitute of love. For,'tis chiefly excited by Love; whence, it ſending much blood to the Heart cauſeth many Vapours to paſs through the eyes, and then, ſadneſs, by its frigidity, retarding the agitation of thoſe vapours, condenſing them into tears, is the cauſe that Weeping often accompanieth it. 'Tis much more to be preferred in a *Gentleman*, than Deriſion, ſince the moſt defective in Body and Mind are the greateſt Deriders of others, deſiring to ſee, and bring all Men equally into diſgrace with themſelves. This proceeds from Hatred, that from Love.

Nothing more vain then, than *Jeſting*, ſo much now in uſe with ſuch as aſſume the name of *Gentlemen*, if thus grounded. Wit, in moderate Jeſting, for the detecting, or reprehending vice, may be allowed, it being a ſeemly quality in the beſt and greateſt, thereby diſcovering the Tranquillity of the Soul, and livelineſs of the diſpoſition. Nay, even to Laughter at

Jeſting exploded.

IRREGULAR PAGINATION

when we have done our ſelves, which being really good, gives a moſt pleaſant inward ſatisfaction, and is the moſt delectable Paſſion. For in ſuch who follow the ſteps of Virtue, it is the habit in the Soul, which we call *Tranquility*, or *Quietneſs of Conſcience*. But when we acquire ought anew, or have done any thing we think good, there is a fooliſh ſort of Joy, the cauſe depending only on our ſelves, and not on the real goodneſs of the thing. And when it is not juſt, or the thing vitious, or not ſufficient to deduce ſatisfaction from it. 'Tis moſt unbecoming a *Gentleman*, it cauſing an impertinent Pride and arrogancy. As we ſee by many in every Town, and Country,

Of Satisfaction.

trey, who, whilſt they believe themſelves to be Saints, and that the only ones, are, notwithſtanding, but Hypocrites all the while. For, whilſt they hear Sermon upon Sermon, three or four in a day, beſides, Repetitions, make long Prayers, be againſt all Order, and Government of the Church, perform this, and the other Family Duty; they reſt therein, conclude themſelves Saints, and that God is bound to do for them all things, ſince they have done ſo much (as they think) for him: and ſo come up to the merits of the Papiſts, whilſt none farther off, and at a diſtance from them, as they idly fancy. Nay, ſome count whatever their Paſſions prompt them to, Zeal, though never ſo abominable, illegal, and impious. As, Murthering of Kings, Rebellion, Uſurpation, Betraying Cities, nay, their own Countrey; Ruining of Families, and whole Nations too; and all, becauſe they are not of their Brain-ſick opinion. A weighty Reaſon!

Repentance is Diametrically oppoſite to Satisfaction, and excited by evil; it being a kind of Sadneſs, ariſing from a belief, we have done ſomewhat that's evil.

a Jeſt, provided, it be harmleſs; for, ſo it may be, as the not doing it, may be accounted ſtupidity or ſottiſhneſs: But to laugh at his own, is ridiculous. Wit may be uſed, but not abuſed (as was ſaid) to the injury, ſlurr, or affront of another, in Body, Name, Quality, or otherwayes; or to the prophanation of Religion and goodneſs.

Of Satisfaction.

Satisfaction proceeds of ſome good which we have done our ſelves, which being really good, gives a moſt pleaſant inward ſatisfaction, and is the moſt delectable Paſſion. For in ſuch who follow the ſteps of Virtue, it is the habit in the Soul, which we call *Tranquillity*, or *Quietneſs of Conſcience*. But when we acquire ought anew, or have done any thing we think good, there is a fooliſh ſort of Joy, the cauſe depending only on our ſelves, and not on the real goodneſs of the thing. And when it is not juſt, or the thing vitious, or not ſufficient to deduce ſatisfaction from it. 'Tis moſt unbecoming a *Gentleman*, it cauſing an impertinent Pride and arrogancy. As we ſee by many in every Town, and Countrey,

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'Tis the moſt grievous and tormenting of all Paſſions, in that the cauſe ariſes from our ſelves, yet ſerves to this good end, to incite us to do better for the future. It argues a weak Spirit, when an Action is repented of before it be known whether it be evil or no, only on their fancy of its being evil; and ſo if it had not been committed, they would alſo Repent of that too.

Cauſe of Repentance.

As Satisfaction is from ſome good that we have done our ſelves; ſo, *Good-will* proceeds from good that has been done by others; for, whether it concern us, or no, it cauſeth a good-will in us unto the Actor for it; But if it be done unto, or concern us in particular, we thereunto add *Gratitude*; which is a ſort of Love ſtir'd up in us by that good Action of his to whom we are grateful; and that too whether it be really ſo or no, if we believe he has done us ſome good; nay, if he had but an intention to do it. 'Tis much ſtronger than good-will, and includes all that it doth; and this to boot, that 'tis grounded on

Of Good-will, and Gratitude, with their Cauſes.

on an Action we are ſenſible of, and deſirous to requite. *Good-will* may, alſo, in that 'tis exerciſed towards any that does good, though it concern not our ſelves, be a kind of Love, not Deſire, though it be ſtill accompanied with a deſire of good to happen to him we wiſh well to: And, is frequently the aſſociate of Pity; for, when we ſee the diſgraces that befall the unfortunate, we are thereby conſtrained to make the more accurate inſpection into their merits.

Ingratitude is no Paſſion; Nature having never put any motion of the Spirits ſo in us as to excite it. 'Tis only a Vice, then, directly oppoſite to Gratitude, and accompanies only the more rude, weak, ſottiſh, and fooliſh, barbarous, and beaſtial Men, being the greateſt hinderance to humane Society; and therefore moſtly to be abominated by a *Gentleman*.

Of Ingratitude, and Indignation.

Indignation is oppoſite to good-will; and although it be frequently accompanied with Envy, or Pity; yet, its obj ct is quite different from them. For, Indignation being a kind of averſion or Hatred

Hatred to him that does ſome good, or evil, to any undeſerving it. But Envy is to him that receives this good, and Pity to him that has the evil, eſpecially if he bear any good will towards him; if ill, 'tis joyned with Deriſion. Indignation is to the Agent, Envy and Pity to the Patient, and is more frequently in thoſe that would ſeem Virtuous, than thoſe that are really ſo. *Indignation*, you ſee, is not alwayes vitious; but Envy can hardly be otherwiſe. 'Tis alſo frequently accompanied with *Admiration*; as, when things fall out contrary to expectation, it ſurprizes us with Admiration. And, many times joyned with *Joy*, but moſt frequently with *Grief*, or Sadneſs. As, we are delighted when we conſider the evil which we bear Indignation againſt cannot hurt us, and that we would not do the like; and hence, many times, this Paſſion is alſo accompanied with Laughter.

Wrath, alſo, is a kind of Averſion, or Hatred againſt ſuch as have done any evil againſt us, or any of ours which we love, whether it be real, or only imagined, or ſo apprehended, and ſo compre-

prehends all that Indignation doth; and this to boot, that 'tis grounded on an Action we are ſenſible of, and which we deſire to Revenge, and ſo is directly oppoſed to Gratitude, and is more violent, being deſirous to repell things hurtful, and be Revenged. In ſome, it cauſeth *Paleneſs*, and *Tremblings*; in others, *Redneſs of Face*, and *Weeping*; according to the ſeveral tempers of Men, and the variety of other paſſions therewith complicated.

Of Wrath, & Anger.

When wrath is ſo moved as that it only extends to words or looks for Revenge, *Redneſs of Face* enſues; eſpecially in good Natures; and oft-times ſorrow and pity, through ſelf-love, that there can be no other Revenge, occaſions *Weeping*. But when a greater Revenge is reſolved, *Sadneſs* doth not only follow from an apprehenſion of the evil offered, but *Paleneſs*, *Coldneſs*, and *Tremblings*; alſo through fear of the evil that may enſue on the Reſolution taken of Revenge:

Whence Redneſs, in Anger.

Whence Weeping, in Anger.

Whence Paleneſs in Anger, as alſo Tremblings, and Coldneſs,

So

So that ſuch are more to be feared, than they which at firſt are high-coloured: Though theſe alſo, when they come to execute their miſchief, and are warmed, grow red in the Face.

Whence we may deſcribe *Two ſorts of Anger, or Wrath*; the one *outward, momentary*, and *ſudden*, of ſmall efficacy, and ſoon over, preſently manifeſt and moſt apparent. The other *more cloſe, occult, and inward*; rooted, and fixed more in the Heart; producing, oft-times, moſt dangerous effects. The beſt Natures, moſt affectionate, loving, and ſuch as have moſt goodneſs, are moſt prone, and inclined to the firſt; proceeding only from a ſudden Averſion that ſurprizes them, and not any deep hatred. For, being apt to imagine all things ſhould be in the way they conceive, as ſoon as any thing falls out contrary, they admire it, and are often angry too, even when it concerns not themſelves. For, being full of affection, they concern themſelves in the behalf of thoſe they Love, as for themſelves: So that what would be an occaſion only of Indignation

Outward, Momentary, and ſudden Anger.

to

to ſome, is to them of wrath; but is not of any duration, becauſe the ſurprize continues not; and when they ſee the occaſion that moved them was not of any moment to do ſo, they Repent thereof. Yet they cannot forbear again when the leaſt occaſion offers, in that their inclination to Love cauſeth alway much blood and heat in their hearts; and the averſion that ſurprizes them, driving never ſo little Choler thither, cauſes a ſudden, violent emotion in their blood.

The Inward, Cloſe, and Occult Anger, is compoſed of hatred and ſadneſs, of which in it there is a very large proportion, and is hardly perceptible at firſt, but by the aſpect, and perhaps, paleneſs of Face; but increaſes, by little and little, through the agitation which an ardent deſire of Revenge excites in the blood; which being mixed with Choler driven to the Heart from the Liver and Spleen, excites therein a very ſharp, pricking heat.

Inward, Cloſe, and Occult Anger.

The proudeſt, meaneſt ſpirited, and loweſt, are moſt prone to this ſort of Anger (How befitting it is a *Gentleman* then!)

then!) As the moſt generous Souls are to gratitude. For injuries are ſo much the greater, by how much Pride makes a Man value himſelf: A *Gentleman* ſhould be free of this above all; nothing more unbecoming him then Pride, and this low, mean-ſpirited Anger; more becoming a Peſant: and yet many madly, and raſhly account this their ſhame, their glory; by Duelling, and ſuch raſh fooling, and impious, as well as ungentile Actions, before condemned.

Of Glory, and ſhame.

Glory is a kind of Joy grounded on Self-love, and proceeding from an Opinion or hope a Man has to be applauded, or eſteemed by ſome others for ſome good that is, or has been in him; (as evil excites ſhame) for this cauſes a man to eſteem of himſelf when he ſees he is eſteemed by others, and may become a *Gentleman* well enough; provided, he bear not ſo great Sail as to over-ſet the Bark. Beſides, (as was ſaid before) it excites to Virtue, and Noble atchievements by hope, as ſhame by fear.

Impudence is not a Paſſion, but a contempt of ſhame, and, many times, of Glory

Glory too: Becauſe there is not any peculiar motion in us that excites it. 'Tis a vice oppoſite to both glory and ſhame while either of them are good, and proceeds from the frequent receipt of great affronts, whereby a Man thinking himſelf for ever degraded of Honour, and condemned by every one, he becomes Impudent, and meaſuring good and evil only by the conveniencies of the Body, he, many times, lives more happy, than ſuch as merit much more: Such a ſway has Impudence with moſt Men in the World; For though it be no Virtue, yet it will beggar them all. However, very unbecoming a *Gentleman*.

Of Impudence.

Diſtaſte is a kind of *Sadneſs*, ariſing from the too much continuance of a good, which occaſions wearineſs, or Diſtaſte. As, our food is good unto us no longer then we are eating it, and afterwards diſtaſtful.

Of Diſtaſte.

Sorrow is alſo a kind of Sadneſs, that has a peculiar bitterneſs, being ever joyned to ſome deſpair, and re-

Of Sorrow, and Light-Heartedneſs.

remembrance of the Delight taken in the thing loſt, or gone, having little hope of its Recovery.

As, from good paſt, proceeds diſcontent, a kind of *Sorrow*; ſo, from evil paſt, *Light-heartedneſs*, a kind of *Joy*: whoſe ſweetneſs is increaſed by remembrance of paſt misfortunes.

And thus have I given an hint at every Paſſion; to ſhew, not only how they depend one on the other; but alſo, by knowing what we are incident to, their Nature, Riſe, and Cauſes, we may be the better able to regulate, and ſubdue them; which is the part, eſpecially, of a *Gentleman*.

SUB-

SUB-DIVISION V.

Paſſions Rectified.

IN the next place (having deſcribed unto you the ſeveral Paſſions we are all incident to at one time or other) we are to endeavour a Regulation, or, at leaſt, a mitigation of them; which moſt of all becomes a *Gentleman*. Foraſmuch as he that can govern, and command himſelf the microcoſm, is more then if he governed, or conquered the macrocoſm. *Alexander*, that ſubdued the World, was himſelf a ſlave to his own Paſſions, and Luſts. *Hic Labor, hoc opus eſt*. For, indeed, although now we have deſcribed, and explained them, with their Riſe and Cauſes, we have the leſs reaſon to fear their over-ſwaying us. Yet, ſince moſt Men, through inadvertency not duly premeditating, and for want of Induſtry, in ſeparating the motions of the blood and Spirits in a Mans ſelf, from the thoughts

and Imaginations wherewith they are uſually joyned (whereby Natures defects ſhould be corrected;) and ſince on the objects of Paſſions the motions excited in the blood do ſo ſuddenly follow the impreſſions they make in the Brain (although the Soul be no wayes aſſiſtant) it is almoſt impoſſible for even the wiſeſt Man (if not ſufficiently prepared) to oppoſe them.

However, the beſt way is, when thou perceiveſt thy blood and Spirits moved at the object of any Paſſion, to remember, that whatſoever is preſented to the Imagination, tends to the deluſion of the Soul, and therefore ſhouldeſt weigh the Reaſon, why thou art ſo, on what ground, what is the cauſe, and then, whether it be juſt or no; and divert thy ſelf by other thoughts, till time have allayed that emotion of thy blood and Spirits. Learn *Octavian*'s Leſſon, to repeat the Letters of the Alphabet, or rather the Lord's Prayer, for diverſion; ſo ſhall thy Paſſion be ſmothered for the preſent, and Reaſon will have the more ſpace to operate, and ſuppreſs it wholly (as elſewhere I have particularly hinted touch-

ing

ing Anger) or thou ſhouldeſt counterbalance them with Reaſons directly repugnant to thoſe they repreſent; or make them Familiar to thee, and follow the Tract of Virtue, *viz.* Live ſo, as thy Conſcience cannot accuſe thee of not doing all things which thou judgeſt to be beſt.

As, for inſtance, the Remedy againſt *Irreſolution* and *Remorſe*, is, to accuſtom thy ſelf to frame certain, and determinate Judgments of all things that Repreſent themſelves; and conceive thou doſt alwayes thy Duty, when thou doſt what thou conceiveſt beſt, though it may be thou haſt conceived amiſs. As that of *Cowardize* is Remedied by augmenting *Hope*, and *Deſire*. And *Fear*, by uſing premeditation ſo as to prepare thy ſelf againſt all events. So, *Generoſity* checks *Anger*; which making a Man ſet no great value on ſuch things as may be taken away, and highly valuing the Liberty and abſolute Empire over himſelf (which he loſes when any thing offends him) he only carries Indignation againſt, or contempt

Irreſolution, Remorſe, Cowardize, and Fear Rectified.

of thoſe Injuries others are Angry at. And, indeed, rightly conſidered, it is a general Remedy againſt all the irregularities of our unruly Paſſions.

The truth is, *Anger* becomes rather a Savage Beaſt, than a *Gentleman*; For, as *Seneca* well notes, Anger is like Ruine, which breaks it ſelf upon what it falls. 'Tis the worſt of Vices, ſubjecting all other affections, nay, even the ſevereſt Love, not ſparing the Life of the deareſt Friend when provok'd.

Beſides, 'tis the effect of Pride; for by how much the more a Man values himſelf, by ſo much the more he reſents an Injury, and excites his Anger. Nay, 'tis a kind of baſeneſs, and puſillanimity, and ſo, beneath a *Gentleman*. For we ſee ſuch as are weak, ſickly, Aged, or elſe Children, Fools, and Women moſt addicted to it. Men, eſpecially *Gentlemen*, ſhould vent their Anger rather with ſcorn than fear, that they may ſeem to be rather above, than below the Injury. To get meekneſs, a calmneſs of Spirit, is an excellent Antidote, and directly oppoſite to it, and advances a Mans Honour. Patience and Humility are likewiſe good to ſuppreſs it. Reſiſt the firſt Aſſaults,

Assaults, or occasions of it. Consider what a madness 'tis, how it robs a Man of Reason, and leaves him naked to be laught at by every Coxcomb, and troubles a Mans Life by its effects: The best time to ponder it well, is, when thy Rage is past. As tenderness, curiosity, and niceness, as also a bad construction of the Action, misapprehended and aggravated, and joyned with contempt, oft-times, with self-love, are the causes of Anger, they must be counter-poysed with Wisdom. Curiosity, then, must be avoided; for he that will have every thing neat and to a punctillio, shall never have quietness, but be in continual wrath. Expect therefore from the best carriages of Friends, Servants, and Children, as well as Enemies, miscarriages, and let them pass. For, to be angry upon a fault, and, it may be, a small one, is to commit a greater. As the best Actions of our best Friends and Relations, if misapprehended, applyed, and aggravated, may often cause Anger; So the worst Actions and Words of our greatest Enemies cannot move us, if we move not our selves. As the great conceit we have

of our ſelves makes us think none ſhould touch us; So a meek Spirit would keep any injury from faſtening on us. As a *Gentlemans* Anger againſt his Superiours, is arrogancy, madneſs, and folly; againſt his Equals, an hazzard: So againſt his Inferiours, 'tis baſeneſs. If the injury be from a Child, or an ignorant Perſon, 'tis beneath thy notice. From a Droll, let him Droll on in his folly; perhaps, his words come not from him with reflection, reflect them not on thy ſelf. By making him wiſe by thy application, thou makeſt thy ſelf a Fool. If from a Wiſe Man, rather diſtruſt thy own Judgment; From a good man, believe not thou art injured; From a Servant, perſwade, or Command him; From a Wife, convince her with mildneſs, or bear with her; From a ſcurilous Perſon, wonder not, much leſs be Angry; but rather paſs it with contempt. And truly, thou ſhouldeſt avoid the diſpleaſure of all, couldeſt thou but think ſeriouſly how advantagious ſuch an one with whom thou art Angry may be unto thee hereafter. For, to begin ſtrife is more eaſie, than to appeaſe it. As

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Offences are better Redeemed by merit, than requited with wrath; ſo clemency, and pardon, oft-times, converts an Enemy into a perfect Friend. Since the Quarrel ceaſeth, then, when Anger is but on one ſide, lets requite good for evil: for he that is patient ſhall be ſure to overcome; which is the beſt and Nobleſt way of Conqueſt. But to be Angry with ſuch as can neither be overcome, nor won by it, is a madneſs as well as folly. Let him that will be truly generous and magnanimous, reſolve nothing ſhall move him, whatever happens: For, ſhould a wiſe Man take notice of, or be concerned at every mad, and fooliſh Action of moſt Men, he would never be at reſt, but render himſelf unfortunate, and miſerable: and thus a Fool would be more happy than a wiſe Man. Yet he that's truly wiſe has nothing befalls him, but what he expected. To which add, whoſoever thinks himſelf contemned by another, looks on himſelf as his Inferiour: He muſt impute it rather to indiſcretion, ſottiſhneſs, want of breeding, &c. or any thing elſe, than to contempt: For, ſince a great and generous mind becomes

a great Fortune, the moſt glorious Conqueſt is, for a *Gentleman* to Conquer himſelf, and not be moved by another. And, as ſuch who are in any high degree of Honour, ought to have the motion of their Paſſions more remiſs, and temperate, inaſmuch as their Actions are of greateſt importance, and, conſequently, their faults hardlieſt repair'd, or palliated: So moderation, the Spirit of clemency, and mildneſs, adds a grace and luſtre to him that bears them, and alſo pleaſure, acceptation, and love of all the Spectators.

Thus, were we careful, circumſpect, and wiſe, we may eaſily ſubdue, and over-rule our Paſſions; or, at leaſt, bridle their exceſs, and avoid the ill uſe of them (for they are Naturally all good) by oppoſing the will, following the Reaſons Repugnant to thoſe the Paſſion repreſents and ſubjects, ſo ſhall we be Rulers over them, or at leaſt ſo order them, as their evils may eaſily be endured, and reap Joy and benefit from the worſt of them. And ſince all are compounded of ſome of thoſe ſix Cardinal Paſſions, or, are ſorts of them, I ſhall not tyre thee

with

with giving Antidotes for every particular Paſſion, but run over theſe ſix Primitives only; *Admiration*, *Love*, *Hatred*, *Deſire*, *Joy*, and *Sadneſs*.

Touching *Admiration* ſufficient has been ſaid before * in this particular. To which I ſhall only add, that true Generoſity is a check unto it, whoſe motions are ever conſtant, firm, and like themſelves, *viz.* well and rightly underſtanding the Reaſons why they do this or that by way of Admiration, nay, although it be of themſelves. Yet it cannot be denyed there may be new Admiration very frequently, foraſmuch as the cauſes are admirable, and wonderful.

* At the beginning of this diſcourſe of Paſſions.

Admiration Rectified.

However, *Generoſity*, and *Humility* may be Paſſions, though they are Virtues, ſince the ſame motions that fortifie an ill, may alſo fortifie a good thought. As, Generoſity differs from Pride only in this (they both conſiſting in the good opinion a Man has of himſelf) that that opinion is juſt, and the opinion of Pride is unjuſt: So, being both excited by a motion compounded of Admiration, Joy, and Love, they may be well attributed

to

to one & the ſame Paſſion; there being no more difference than this; in theſe motions of the Spirits, that in Pride the ſurprize makes the Admiration more ſtrong from the beginning onwards increaſing, and ſo in *Dejection*; whereas in Generoſity, and Humility, the motion of the Spirits in the Brain is equal, and ſo continues from the beginning. For, Vice proceeding, for the moſt part, from Ignorance, we commonly ſee thoſe that leaſt underſtand themſelves are moſt prone to Pride, or Dejection, in that every new accident that happens to them, cauſes theſe Vices, by their ſudden ſurprize. For they attributing it to themſelves, they preſently admire, and eſteem themſelves, as they judge the accident advantagious or not, and change accordingly. But, *Generoſity* is true Virtue, and quite contrary (as was ſaid;) and although the power of a free Diſpoſition makes a Man prize himſelf; yet the Infirmities of the Subject in which this power is, cauſes him not to value himſelf too high, but keeps him humble. By exerciſing of which, then, you ſee this may

Of Generoſity, and Pride, the difference.

may be Rectified (as was ſaid) and how to attain it, has been ſhewed before. For, by how much a Mans Soul is more Noble, or Generous, the leſs he gives way to inordinate Admiration, and inclines to Juſtice, to walk humbly towards God, as well as Piouſly, and Godly; and freely rendering all the Honour and Reſpects due to Man. A peculiar reflection alſo, and attention, when the thing is worth the time, may ſupply the defect, and prevent aſtoniſhment; which otherwayes can never be without an Univerſal Knowledge.

Love, which is a deſire bred of likeing, is the product of folly; nay, 'tis impoſſible to Love, and to be wiſe. How abſurdly doth he prize, and over-value his Love, inſomuch as he not only diſcovers his weakneſs and folly therein to others, but to his beloved alſo; who oft-times requites him with contempt. A *Gentleman*, therefore, ought greatly to beware of this vanity, which frequently loſes it ſelf too, as well as wiſdom and wealth; for if it check once with buſineſs, 'tis ten to one if

Heroick Love Rectified.

if it ſhipwrack thee not on the flats of Poverty. If a ſtrict Guard be not kept, it will ſurprize a Man in ſpight of great buſineſs, Spirit, or parts; The moſt Heroick, Auſtere, Magnanimous, and Wiſe, have been Captivated by her, and Subject to her. However, a *Gentleman* ſhould not eaſily yield, but endeavour to Conquer. To which purpoſe he ſhould *obſtare principiis*, withſtand the beginnings; for, by reſiſting at firſt, he ſhall overcome at laſt.

Or remove from the object, keep out of her Company, make a covenant with thine eyes, and that's the beſt courſe; let all alone, ſee none of them. For, the ſight of Drink increaſes thirſt, and the ſight of Meat, appetite. 'Tis Dangerous, therefore, ſo much as to ſee: *Formoſam videre periculociſſimum.* Whence, as *Gregory* Records, St. *Auguſtine* would not live in the Houſe with his own Siſter.

Conſider her in a mean as well as ſumptuous Dreſs, in the form of a Servant, Scouring; or, as a Scullion; without, as well as in her clothes. Or have two Miſtreſſes at once, and go from one to the

the other. As, he that's by a good fire in Winter, ſtormy weather, will hardly go from it to a better in the next Room. Or frequent publick meetings, where thou ſhalt ſee variety, and ſo perhaps not only loath the firſt choice, but, at laſt, be indifferent for all. As *Paris* loſt *Œnones* by ſeeing *Helena*, and *Creſſeida Troillus* by converſing with *Diomede*: As he confeſſed that loved *Amey*, till he ſaw *Floriat*, and when he viewed *Cynthia* forgot them both; but fair *Phillis* he eſteemed above all, *Cloris* ſurpaſſed her, and yet when he ſpied *Amarillis*, ſhe was his ſole Miſtreſs. O Divine *Amarillis*! *Quàm procera cupreſſi ad inſtar, quàm elegans, quàm Decens*! &c, How lovely, how Tall, how comely ſhe was! Till he ſee another that's more fair than ſhe; &c.

Good counſel alſo is of no ſmall efficacy, eſpecially ſeaſonably given, when the fury is ſomewhat allayed, by abſence, or ſome other way; viz. From ſuch as have power, or Authority over the party in whom they ſtand in aw; or a Judicious Friend; *Sine magiſtro Diſcitur, vix ſine magiſtro Deſeritur*. 'Tis learnt of it ſelf, but hardly left without a Tutor.

'Tis

Tis fit therefore, in this hair-brain'd burning Luſt, or Heroick paſſion of Love, a *Gentleman* ſhould give ear to friendly admonitions, ſince Love is blind, but not for want of eyes.

Beſides, conſider whether ſhe thou loveſt be an *Honeſt Woman*, or *a Whore*. *A whore is but a Glucupicron*, a bitter honey, ſweet Poyſon, delicate Deſtruction, a voluntary miſchief. If from the beginning of the World any were *Mala*, *Pejor*, *Peſſima*, bad in the ſuperlative Degree, tis a whore. Thou ſeeſt what ſhe is without, but within a puddle of Iniquity, a ſink of ſin, a Pocky quean. If an honeſt Maid, 'tis either to abuſe, or Marry her; if to abuſe, 'tis fornication, a foul fact, and almoſt equal to adultery. If to marry, look before thou leapeſt; compare her condition and eſtate with thine own; whether it be a fit match, for fortune, years, Parentage, &c.

Pater non deperit filiam, nec frater ſororem: A Father dotes not on his own Daughter, nor a Brother on his Siſter, though never ſo beautiful and fair, becauſe it is unlawful, unfit, unnatural.

She is a moſt delicate Creature in thine

thine eyes, perhaps, but is ſhe ſo in anothers? Is it not an errour in thy Judgment? Perhaps, if thou vieweſt her near, or in a Morning, ſhe would appear more ugly than a Beaſt. *Si diligenter conſideres, quid pĕſos, & nares, & ceteros Corporis meatus egreditur, vilius ſterquilinium nunquam vidiſti.* But admit ſhe be the Mirrour of her Sex, as thou fondly conceiteſt, a matchleſs Piece, a Phœnix, like *Venus* her ſelf when ſhe was a Maid; how long will ſhe continue ſo? Every day detracts from her Perſon. Beauty is but a mere flaſh, a *Venice* Glaſs, quickly broken by any Diſeaſe. She is really fair indeed, but ſhe may be fooliſh (as the *Adage* goes;) reſpect not then her outward Perſon, but inward Qualities rather, eſpecially ſince 'tis the Infirmity of the beholder and Lover makes her ſo amiable, not Nature; neither is ſhe really ſo, foraſmuch as no Man elſe is of thy mind. After ſhe has been Married a while, has had two or three Children, ſhe will be ſo altered, her neareſt Relations will hardly know her. But, at beſt, bethink thy ſelf, 'tis but Earth thou loveſt. A mere excrement (as ſome will) that vexeth

vexeth thee. Take her Skin from her Face, or ſee her open, and thou wouldeſt loath her. That Beauty thou ſo much admireſt is but a ſuperficial skin and bones, Nerves, Blood, &c. Examine therefore all parts of Body and Mind; ſee her Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen; In all Attires, Sites, Geſtures, Paſſions, and thou wilt not be ſo fond if thou obſerveſt her faults. Eſpecially thoſe of the Mind; her Pride, Envy, Incontinency, Weakneſs, Lightneſs, Self-wit, Jealouſie, Inſatiable Luſt, &c.

If Women then, in general, be ſo bad, and Men, many times, worſe, what an hazzard is it to Marry? Wherefore, as I noted before, it ſhould be ventured on not without great caution, conſideration, and premeditation, ſince 'tis a Diſeaſe not to be Cured but by Death. 'Tis oft ſtuff'd with many Miſeries, Cares, Fears, Diſcontents, and Troubles; The *Atlantick*, or *Iriſh* Seas are not ſo Turbulent as a Litigious Wife; which made the Devil, when he had power to Rob *Job* of all, leave him his Wife only to tor-

Againſt Marriage.

ment

ment him. Better dwell on the House-top, than with a brawling Wife; or in the Wilderness with Dragons, and Lyons. No wickedness like unto her; she makes a sorry heart, an heavy Countenance, a wounded Mind, weak hands, feeble knees. Marriage is a Bondage, a Yoak; and, which is worst, oft-times an hinderance to all Noble, Good, and Generous Enterprizes; and, frequently, a let to Preferment. A Rock on which more are cast away, than saved; and many times, *an Hell it self, if the Persons be not Wise, Discreet, and equally yoak'd.* Otherwise, it is, in it self, full of happiness, and contentment, if they be sober, wise, honest, and agree together; an honourable State, and pleasing both to GOD, and Man. A Wife is a Name of Honour, not of Levity.

Lege & Perlege.

If it cannot be so; a *Single Life* is much to be preferred on both hands. A Batchelor lives free, secure, contentedly, wealthy, quietly, plentifully, sweetly, merrily, and happily; He has none to care for but himself, none to please, nor none to displease, and controul him; no charge, he may live where he will, he

is his own maſter, and Courted by all, in hopes of being his Heir, in hopes of marriage, &c. Reverenced, and Reſpected he is where ever he comes: Every one invites him, ſtrives to oblige him, for their own ends. And ſo, on the other ſide, what an excellent State is Virginity! marriage fills the Earth, but Virginity Paradiſe. 'Tis a never fading Flower; whence *Daphne* was metamorphoſed into a Bay-tree, which being ever green, ſhews Virginity to be Immortal. A bleſſed thing in it ſelf; and, as Papiſts maintain, meritorious.

Praiſe of a ſingle Life.

I hope I am excuſable, if I have been more large on Heroick Love, in this place, knowing thoſe to whom I write are moſt addicted to it, and proving many times, their Ruine.

The ſame Rules, for brevities ſake, may ſuffice, *Mutatis mutandis*, for the Rectification of the other ſort of Love, *viz.* the Paſſion; as alſo *Deſire*, and the other Paſſions thereon depending, *Benevolence*, *Concupiſcence*, *Devotion*, *Friendſhip*, *Ambition*, *Averſion*, *Fear*, &c. before

before treated of. For, this Heroick Love is but Deſire occaſioned by Liking; as was ſaid; I ſhall deſcend, therefore, to the next.

Hatred is, many times, both laudable, and advantagious; 'tis but its exceſs, and miſ-application of it, that's to be Rectified. For, ſince you have heard, 'tis only an emotion of the Soul endeavouring to be freed, or ſeparated from the objects repreſented to be evil, and noxious, we ought to conſider, and be well adviſed thoſe objects be really ſo; for every thing is to us as we receive, or apprehend them. For, if we carry our ſelves meekly, humbly, and take things in good part, we ſhall find ſomething good and amiable, even in thoſe things we hate, and contemn. And, ſince all things in the World are for our advantage, and good; If it fall out otherwiſe, we have more cauſe to complain, than to hate it; conſidering, as it drowns our Reaſon, we do our ſelves more harm, than them. It would become a *Gentleman* therefore to convert his Hatred into Pity, whereby he may Render thoſe

Hatred Rectified.

worthy his Love, which he has (as he thinks) cause to hate.

And so, to *Revenge* is beastial, but to Pardon is King-like. Nothing more honourable, than to pass by Offences. To think of Revenge, is to complain of an Injury; and to do so, is to confess thy self Inferiour to him that gave it thee, and this is pusillanimity.

Revenge Rectified.

A couragious insensibility, in this case, & a constant magnanimity, makes a most glorious Conquest, and returns all on his Enemies pate. A generous Spirit feels no injury, and he that's endued with such a Noble Soul cannot study Revenge. Be the injury never so great, then, make thine enemy stoop by benefits and doing good unto him. 'Tis Dishonourable indeed to suffer it, but vanquish it by carrying thy self above it and him that offer'd it. Remembering that by how much the more just revenge seems to be, by so much the more commendable is clemency, which is a sweet mildness, and will temper and repress all our inordinate motions in this kind. Besides, Revenge is beneath a *Gentleman*, since 'tis irrationall to make him-

himself a Judge, being a party too, and therefore to be avoided.

To correct the passion of *Joy*, is only to consider the occasion, the reason, the value of the thing, and see that it be not inordinate, that it do not exceed. But you will say, *Facile Concilium Damus aliis*, we can easily give counsell to others, but is not so easily performed. Thou thinkest, oft-times, thou hast cause of Joy, 'tis not so; why? on what ground? Consider it, and thou wilt find, perhaps, more cause of mourning, or no cause at all of being merry. A *Gentleman* should not be moved with Toys. Does it, think you, become him to be thereunto moved by a little idle talk in Company, a Glass of Wine, Mistresses Healths, and the like? Hath he not rather cause of mourning, since in the midst of this Joy there is Sadness? This is rather to be condemned, and derided when 'tis past. Govern thy self, then, with Reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain joys, of this, or any other kind. I'le descend, therefore, to the last, for brevities sake, *viz.*

Sorrow, which I have elſe-where handled. However, I ſhall here repeat as much as concerns our preſent Subject. It may be ſome alleviation to conſider there is no condition free, from him that ſits on the Throne, to her that grinds at the mill; even in the midſt of our higheſt jollity there is ſome Diſcontent; our whole Life is a *Glucupicron*, we are all miſerable and diſcontented, who denies it? What art thou then, that hopeſt to go free? Why ſhouldeſt thou then be diſquieted? Therefore comfort thy ſelf, ſince the Calamity is univerſal to all men. Since it muſt be endured, make a Virtue of neceſſity, and reſolve to undergo whatever happens. Eſpecially being taught, all things ſhall work together for thy good, if thou loveſt GOD. Nay, to the very Elect, it is not only given to believe, but alſo to ſuffer. And the LORD chaſteneth whom he loveth, and ſcourgeth every Son whom he receiveth. He that is not thus dealt with, may ſuſpect he is rather a Baſtard, than a Son. Reſolve then, *Nihil eſt ab omni parte Beatum*. Whatever is under the

upon

moon is as changeable as her ſelf, that never ſtands at a ſtay. Increaſing, or decreaſing in Health, Strength, Wealth, and ſubject to many caſualties and misfortunes, as well from our ſelves as others. Nothing better than a contented mind. GOD has but one Son without Sin, but none without Affliction. Caſt thy care on him, and truſt in him, for Worldly Sorrow cauſeth Death. 'Tis but thy miſtake, and over-weenedneſs to thy ſelf, to think thy misfortunes the greateſt. Conſider how many thouſands want what thou haſt. Compare conditions with thy Inferiours, as well as Superiours. Be thankful for what thou haſt, & remember thou deſerveſt nothing good at all at Gods hand. It may be it would be worſe with thee, wer't thou in better condition. Shall a living Man complain? The wiſe diſpoſer of all things knows what's beſt for thee; be therefore content.

What canſt thou, then, complain of? *Art thou ſickly?* Remember the Fleſh Rebels againſt the Spirit; and that which hurts the one, muſt needs help the other:

Comfort in ſickneſs.

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and 'tis for the good of thy Soul. 'Twill put thee in mind of Death and Judgement, and bring thee out of thy ſelf, wean thee from the World, and bring thee nearer to God.

Haſt thou Loſſes? Covet not Wealth and Honour over-much, which rightly conſidered, puff Men up with Pride, Inſolency, Luſt, Ambition, Cares, Fears, Suſpition, Trouble, Anger, Emulation, Envy, all Diſeaſes, both of Body and Mind. Damning, indeed, more Souls, than all the Devils in Hell, being the in-let of all manner of Sin and Vice. High-place macerateth a Man with fears of Death, Perils, Degradations, Treaſons, Treacheries, &c. 'Tis *Lubrica ſtatio, & proxima præcipitio.* Shrubs are more ſecure from ſtorms, than lofty Oaks, and Cedars. There is much more happineſs in a meaner State. For Riches are the Devils hooks by which he catches Men. And as the Moon is fulleſt of light, when fartheſt from the Sun, that gives her that light; So, the more Wealth a Man has, the farther commonly he is from GOD. Riches conſiſt

Againſt Loſſes,

sist not in the multitude of Gold and Silver; but in the use of it, and a contented mind: For, a Man cannot be said to have more then he makes use of, though he has never so much by him. He is Rich that has bread to eat; and a Potent Man, that is not compelled to be a Slave. If Fortune take away ~~other~~ means, it our should not take away our Minds. Lets defie her, therefore, and come what will come. *Bona mens nullum tristioris Fortunæ recipit incursum.* If it can be amended, do it; if not, make the best of a bad Market; but either way, let it not trouble thee.

Art Imprisoned? Be not troubled: we are all Prisoners in this Island. Nay, the whole World is a Prison. Thy Soul is imprisoned in thy Body. How many take delight to Navigate; and is a Ship any thing but a Prison? Nay, a Prison may be, in some cases, desired. How many worthy Men have been Imprisoned all their Lives, to the publick good, and their great Honour.

Art Banish'd? What then? *Patria est*

est ubicunq; bene est. That's a Man's Country where he can live at ease. 'Tis a Childish humour to long after thine own Chimney Corner. many would think it a Banishment to be sent to their Home. How many Travel for pleasure, and it may be, to that very place whither thou art Banisht. Friends are every where to him that behaves himself well. All places are alike distant from Heaven, and GOD is as well in one place a another: So, to a Wise man, there is no difference of places.

Hast thou a Friend Dead? Grieve not as without hope, thou must go to him. Since he is taken from this miserable World, thou hast more Reason to rejoyce, than mourn. *Is it a Wife?* Thou mayst haply find another as good, or make her so; therefore never despair. Or, now thou art at Liberty, keep thy self so; never be in Love with thy Fetters, though of Gold. many a Man would have been rid of his, willingly, before thou wast bound.

Against Death of Friends.

'Twas a pretty Child, indeed; but who knew whether he would be an honest man

or

or a knave? we ſhould rather rejoyce for ſuch as Dye well. All things muſt have an End. Houſes, Cattles, Cities, Families; Provinces and Kingdomes have but their times of living, only longer than we; they have their times of Flouriſhing, Decaying, and Periods. How many Cities doe we read of, famous in former times, that are now ſcarce villages? *Niniveh* that great City is Deſtroyed, and ſo is *Jeruſalem*. That Glorious *Temple*, what's become of it? *Mycenæ* was the Faireſt City in *Greece*. *Jam Seges eſt ubi* Troja *fuit*. And *Babylon* hath nothing remaining but Rubbiſh and Pieces of Walls; and yet was once the greateſt City in the World. Nay, we have Liv'd to ſee the Death of our own ancient, and chiefeſt City, *London*, and its interment in Aſhes. *Greece*, of old, was the nurſery of Sciences, & the ſeat of civility and Humanity; now a Den of Thieves, and over-run with Barbariſm. *Italy*, in the time of the *Romans*, was Lady of the World; *Rome* the Queen of Cities; now Divided by many petty Princes; and the Empire tranſlated to *Germany*, of old time uncultivated and rude. *Epirus*, a goodly

goodly Province in time past, now left desolate of good towns, and almost Inhabitants. Seventy Citys overthrown by *Paulus Æmilius*. Sixty two Cities in *Macedonia*, in *Strabo's* time. Thirty in *Laconia*, that now are hardly villages. All the Cities in *Peloponesus* so Delicately built and adorned, Destroyed. where are those 4000 Cities of *Ægypt*? those 100. Cities in *Crete*? Are they now come to two? in old *Italy* there were 1166. Cities, and now *Leander Albertus* can find but 300. and nothing near so populous as in the time of *Augustus*. They mustred 70 Legions in former time, which now the known World will scarce yield. Nay the world it self must have an end. How is it that we are so troubled then at the Death of one another, when we are less Durable? This is also our folly, and great weakness.

folly

Art Slighted, undervalued, and Contemned? This, I confess, would move some tempers; but, to a stayd, wise Man, 'tis nothing. For he will counterpoize them with their contraries, or make them familiar to him, that they may

may be the leſs grievous: or, on mature deliberation, avoid, or remove the cauſe. An Old Souldier in the World, me-thinks, ſhould not be troubled, come what will come; but ready to receive, and ſtand the brunt of all Encounters; eſpecially ſince *Faber quiſq; eſt Fortunæ ſuæ, & nemo Læditur niſi à ſeipſo.* In ſome kind, Proſperity and Adverſity are in our hands, and every mans mind is ſtronger than Fortune, and leads him to what ſide he will. Our Fortunes, Friends, Enjoyments, Wife, Children, Parents, &c. ebb, and flow with our Conceits of them. Pleaſe, or diſpleaſe, as we conſtrue, apprehend, and apply them to our ſelves. Thy preſent State is good, and in ſome mens Opinion, to be preferred. *Paul*, therefore, was happy, who had learned, in what ſtate ſoever he was, therewith to be content. Let them rail on, ſcoff on, ſlander, and lye on; *Sapiens, contumelia non afficitur, quia contra Sycophantæ morſum non eſt remedium.* 'Tis to no purpoſe to be troubled. Wicked People will uſe their Tongues to detract from, and

Againſt Contempt, and ſlights.

and aſperſe their Neighbours. Who is free from ſuch Calumnies, Diſgraces, Slights? Not the *King* himſelf, nor the moſt pious, and beſt men, though never ſo circumſpect. CHRIST himſelf was a Wine-bibber with them. Company-keeper of Publicans and Sinners, a Devil; and what he did was by the help of *Beelzebub*. Nay, GOD himſelf is Blaſphemed by them. *Benè facere, & malè audire, Regium eſt.* Let them ſcoff, defame, undervalue, ſlander, abuſe, and take their courſe. 'Tis an ordinary thing; keep Faith, and a good Conſcience within, commit thy caſe to God. Repay not evil for evil, but overcome it rather with good.

Beſides, 'tis ſome comfort to conſider, that Honour, Reſpect, Eſteem, Employment in this World, are not always attained by deſert or worth (neither do they make a man really worthy;) but are commonly bought and ſold, or attained by ſome great mens Letters, Favour, Friendſhip, Affection, &c. *For 'tis Opinion and Intereſt only that carries things in this World.* Whence we ſo often find fools preferred, and wiſe men neglected, little

little regarded, or eſteemed. 'Tis as ordinary as can be to ſee an Impertinent, Illiterate Aſſe preferred before his betters, becauſe he can put himſelf forwards, prate, and temporize with every one; and hath the countenance of Friends. 'Twas alwayes ſo, and ever will be. *Qui neſcit diſſimulare, neſcit vivere. Cardan, Lipſius, Melanction, Budæus, Eraſmus*, men of great Learning, Parts, and to whom the whole World is ſo much beholden, died all poor, as they lived; becauſe they could neither flatter, nor diſſemble. The Race is not to the ſwift, nor the Battle to the ſtrong, but Time and Chance (and ſometimes a miſchance) happens unto us all, the beſt of us. *Sic Superis viſum*, GOD ſees it good for us to be ſo humbled; and therefore, perhaps, he has bid *Shimei* Curſe. *Good Men do not alwayes find Grace and Favour, leſt they ſhould be puffed up, grow Inſolent and proud*; As St. *Paul* appologizes for himſelf, *Leſt I be exalted above meaſure.* Lets therefore indure, with patience, whatever happens; and through good or bad Report enter into Immortallity.

And thus much ſhall ſuffice to be ſpoken

spoken of the Rectifying of the chief Passions. For the rest, in the same manner they may be subdued, which, for brevities sake, I willingly pretermit. And because, That Immortality, but now named, ought to be the chief aim and care of a *Gentleman*, I shall conclude with some Considerations of Life and Death.

CHAP. II.

Of Life.

COncerning our Lives, I must needs say, and so it will appear, if we seriously consider all things, 'tis but a fools Paradise, and the World but a great *Bedlam*, or a common Prison of Gulls, Cheats, Flatterers. All conditions under the Heavens, from the highest to the lowest, are out of Tune. As in *Cebes* Table, *Omnes errorem bibunt.* Before we came into the World we were Intoxicated with errours Cup, and all our Lives long

long macerated, and direfully cruciated with Anger, Fear, Sorrow, Envy, Discontent, and the rest of those horrid Passions before spoken of. Nay, all our dayes are sorrow, our Travel grief, and our Heart taketh no rest in the Night, as the wise Man notes. And the Hearts of the Sons of Men are evil, and madness is in their hearts while they live; nay, even the wisest. In the multitude of Wisdom is much grief, and he that increaseth Knowledge, increaseth sorrow. All is sorrow, grief, vanity, and vexation of Spirit, in the World; the Wisest Man, *Solomon*, will not justifie his own Actions. *Surely* (sayes he) *I am more foolish then any Man, and have not the understanding of a Man in me.* Nothing pleased him, he hated his Labour and Life it self. Impudence, Folly, and Fortune, (that care not what they do, or say) shall Rule more in the World, then Virtue or Wisdom, which oft-times give way; whence honest and wise men are termed Fools. How ordinary is it, for such as cannot, or will not Lye, Dissemble, Shift, Flatter, Temporize, as others do, but are honest, and plain-

dealing, to be accounted Ideots, Asses, and no better then fools. Again, if the Philosophers that gave Precepts of wisdom to others, Inventers of Arts and Sciences, the seven Wise Men of *Greece*, be fools, as *Lactantius*, in his Book of Wisdome, proves them Dizzards, Asses, and Mad-men, so full of absurd, and ridiculous tenets, and brain-sick positions; that, to his thinking, never any old Woman, or sick Person doted worse; *Democritus* took all from *Leucippus*, and left the Inheritance of his folly to *Epicurus*: He makes no difference between *Plato*, *Xenophon*, *Aristippus*, *Aristotle*, and the rest, and Beasts, saving that they could speak: If, I say, these men had no more Brains then so many Beetles, what shall we think of the commonalty, and the major part, if not of the whole World? *Supputius* Travelled all over *Europe*, to find, and confer with a wise man; but returned, at last, without his Errand. *Cardan* thinks few men are well in their wits. And *Tully* concludes every thing to be done foolishly, and unadvisedly. All dote, but not in the same kind, not alike; one is proud, another ambitious,

ambitious, a third envious, a fourth avaritious, a fifth poring ever in a Book, or writing Books, a ſixth laſcivious, a ſeventh given to Wine, &c. The whole courſe of our Life is, indeed, but matter of Laughter; no difference between us and Children; *Majora Ludimus, & grandioribus pupis*; They play with Babies, and we with greater bables; 'tis the ſame thing.

Charon, in *Lucian*, was conducted by *Mercury* to ſuch a place where he might ſee all the World at once. After he had ſufficiently viewed it, *Mercury* would needs know what he had obſerved. He told him, he ſaw a promiſcuous multitude, whoſe Habitations were like Mole-hills, they like Emmets; and Cities like ſo many Hives of Bees, and every Bee had a ſting, and did nothing but ſting one another. Some domineering, like Hornets, greater then the reſt; ſome like filching Waſps, others as Drones. Over their heads hung a confuſed company of perturbations, anger, fears, ſorrows, cares, anxieties, hope, ignorance, jealouſie, Envy, avarice, revenge, &c. And innumerable Diſeaſes, which by

the hooks of Diſorder they were continually pulling on their own Heads. Some were brawling, ſome fighting, riding, running, *Sollicitè ambientes*, *callidè litigantes*, for toys and trifles, and ſuch momentary things. Their Towns, and Provinces were factious; Rich againſt Poor, and Poor againſt Rich. And ſo, condemn'd them all for Fools, Ideots, Aſſes.

The meditation of mans Life made *Heraclitus* Cry and weep continually, to ſee its Madneſs: And *Democritus*, contrarywiſe, to Laugh at the folly of it. The World alters every day; we change our Language, Habits, Laws, Cuſtomes, Manners; but not Vices, not Diſeaſes, nor the Symptoms of folly, they are the ſame ſtill. All is out of Order. *Magiſtrates* make Laws againſt Thieves, and yet are the greateſt Thieves themſelves. *Princes* commend a private Life; private Men itch for Honour. *Judges* give Judgment according to their own advantage; and Juries, as they are bribed; wronging poor Innocents, to pleaſe others. *Attorneys* alter Sentences, and for money loſe their deeds. Some abuſe

their

heir Parents, yea, corrupt their own Sisters; some rob one, some another. Some prank up their Bodies, and have their minds full of execrable Vices. Who is free from Avarice, Envy, Malice, Enormous Villanies, Mutinies, Unsatiable Desires, Conspiracies, Dissimulation, Hypocricy, and other incurable Vices; bearing deadly hatred to one another, and yet covering it with a plausible face? Some trot about to bear false-witness, and say any thing for money. There is hardly any Truth or Justice to be found among Men. For, they plead daily one against another; Son against Father and Mother, Brother against Brother. Kindred, and Friends of the same Quality, of one Profession, cannot agree; they are vieing for place, Apparel, &c. And all this for Riches, or vain Honour, whereof, after Death, they cannot be possessors. And yet, notwithstanding, for this they will defame, kill one another, and commit all unlawful Actions, contemning GOD and Man, Friend and Countrey. Some kill themselves, despair not obtaining their desires. How many strange Humours are in Men? Some empty of

all Virtuous Actions, violently hunting after Riches, and to be favoured of Men, and take infinite pains for a little glory, having no end of ambition. When they are in Peace, they desire War; deposing Kings, and raising others in their stead: murdering some Men, to get Children of their Wives. When they are poor, they seek wealth, and when they have it enjoy it not, but hoord it up, or spend it extravagantly; whereas, if men would but consider *the* vicissitude of things, and the mutability of this World, how it wheels about, there being nothing constant, firm, or sure, they would be much wiser. He that's now above, to morrow is beneath. If, I say, we would attempt no more then what we can bear, we should lead contented Lives; and learning to know our selves, limit our ambition. Besides, we should soon perceive, Nature has enough without such superfluities, and unprofitable things, that bring nothing with them but molestation and grief.

Some are possess'd with Religious folly and madness. How many professed Christians! and yet how few followers, and Imita-

Imitators of Christ? Much talk, much knowledge, much hearing of Sermons, but little Conscience, and less practice. What variety of Sects! &c. Some for Zeal, some for Fear, some for their own private ends; they credit all, examine nothing, and yet ready to dye before they will abjure any of their wayes, or toys. Others out of Hypocrisie frequent Sermons, knock their Breasts, turn up their eyes, pretend Zeal, desire Reformation, and yet are professed Rebels to GOD, and the KING; Usurers, Whoremasters, Drunkards, Harpies, Monsters of Men, Devils, and in their Lives express nothing less then true Piety.

What streams of Blood have been in the World, able to turn Mills! Thousands slain at once; many bloody Battels to make some Prince sport, without any just cause, for vain Titles, Precedency, † some Wench, or such like toy; or out of vain-glory, malice, revenge, folly, &c. Goodly causes all! Whilst Statesmen themselves are secure at home, take their ease, and are pampered with all delights. At the Siege of *Troy*, that lasted ten years, there dyed 870000 *Grecians*,

† Curius. Utrum rimæ belli causa.

670000 *Trojans*, at the taking of the City: And after were slain 276000. men, Women, and Children, of all sorts. *Cæsar* kill'd a Million, *Mahomet* the Second, 300000. At the Siege of *Jerusalem* 1100000 dyed with Sword and Famine. At the Battle of *Cannas*, 70000 Men slain. At the Siege of *Ostend*, 120000. And in this beastial folly, 'tis very common for the Son to fight against the Father, and Brother against Brother, Christians against Christians. What depopulations of Countreys, Desolations, Sacking, and Ruinating flourishing Cities, consuming of Treasure, burning of Towns, deflouring of Maids, and Women, perhaps, by those that but just before slew their Husbands; and whatsoever else, misery, mischief, Hell it self, the Devil, Fury, and Rage can invent, to their own Ruine and Destruction; so abominable a thing is War. 'Tis Gods scourge. In the time of King *Henry* the Sixth, betwixt the Houses of *York* and *Lancaster*, an hundred thousand Men were slain, and ten thousand Families rooted out. They fight for Glory, and yet, perhaps, not one in an Army is re-

remembred ever after. It may be you ſhall find the Name of the General, an Officer or two, or ſo; but for the reſt, their Names are buried with their Bodies. And that Name of Honour, Valour, Applauſe, laſts not neither; 'tis but a mere flaſh, this Fame.

In moſt places one is rewarded, and raiſed, perhaps, to Honours, for which another ſhould have hung in Chains. A poor Man ſhall be hang'd for ſtealing a Sheep, when, it may be, compell'd by neceſſity, for the preſervation of his own, as well as Wives, and Childrens lives: when as a great man in Office may ſafely rob the whole Nation, undo thouſands, enrich himſelf by the ſpoil of others, and at laſt be Rewarded with Turgent Honours; and no Man muſt dare to complain of him, or it. How many *Cryſalides* have we? Fellows that are very Rich and ſplendid in their Apparel, but inwardly are empty Drones, Fools, Ideots, golden Aſſes; have good, wiſe, and Learned men, notwithſtanding, attend them with all ſubmiſſion; for this Reaſon alone, becauſe they have more wealth, and money, and therefore Honour

nour them with glorious Titles, and Epithets, though they know them to be Dizzards.

How many *Lawyers*, *Advocates*, *Tribunals*, and yet how little Justice! Many Magistrates, but little care of common good; many good Laws, but never more disorders; they are seldome put in Execution, and often altered, misapplied, mis-interpreted, as the Judge is made by Friends, Bribes, &c. like a nose of Wax.

Every one is for his own private ends; no Charity, Love, Friendship, fear of God, Alliance, Affinity, Consanguinity, Christianity, can check them; but if they be any wayes offended, or the string of commodity touched, they presently fall foul; old friendship is turned into enmity, for toys, oft-times, and trifles, small offences; *Dea moneta* is the Goddess of the World, and whom they adore; they Sacrifice to her. For by her men are raised, depressed, elevated, esteemed; the sole commandress she is of their Actions; for which they pray, run, ride, go, come, labour, and contend. 'Tis not Worth, Virtue, Wisdom, Valour,

Valour, Learning, Honesty, Religion, or any sufficiency, for which men are respected in this World; But for money, greatness, Authority, Office; Honesty is accounted folly. Knavery, Policy, and Wisdome. Such shifting, lying, cogging, plotting, counter-plotting, temporizing, flattering, cozening, dissembling! that, of necessity, one must highly offend God, if he be conformable to the World: or else he must live in contempt, disgrace, and misery all his Life. What difference between words and deeds, the Tongue and Heart? How common is it for a Scholar to crouch to an illiterate Pesant, for a meals meat? A Scrivener better payed for a Bond, or Bill, then a Student? A Lawyer get more in a day, then a Philosopher in a year? Better rewarded for an hour, then a Scholar for a twelve moneths study. If we have any bodily Disease, we send for the *Physitian*; but of the diseases of the mind we take no notice. Lusts torment us on one side; Envy, Anger, Ambition, &c. on the other; we are torn in pieces by our Passions: one in disposition, the other in Habit. But the misery is, we seek for no Cure.

Cure. Every man thinks with himself, I am well, I am wise, laughs at others; when, indeed, all fools. But, now a-dayes, we have Women Polititians; Children Metaphysitians. Every silly fellow can square a Circle, make perpetual motions, find out the Philosophers Stone, interpret the Revelation, make new Theoricks, new Logick, new Philosophy, a new Body of Physick, a new System of the World. For one Virtue, notwithstanding, you shall find ten Vices in any individual Person on Earth. A wise man is a great wonder.

Our Life is but a span, or handbreadth, as *David* declares. We are but of yesterday, and know nothing, because our days upon Earth are as a shadow; *Swifter than a Post, they flye away, and see no good.* Few. *Man that's born of a woman is of few dayes, and full of trouble; he cometh up like a flower, and is cut down, he fleeth also as a shadow, and continueth not.* * *Catena est vita nostra perpetuorum malorum, tentatio super terram, & quis potest molestias, & Difficultates pati?* All his dayes are sorrows, and his Travel grief. Hath he not an appointed

* St. *August.* Confess. *Lib.* 10. Cap. 28.

time

time upon Earth? Are not his dayes all like the dayes of an Hireling? Nay, his dayes are as grass, and as a flower of the Field. *Surely the People are grass.* At the best estate, man is but Vanity, and that every man. The King, as well as the Pesant; The Philosopher, as well as the Dunce; The Noble, as well as the base. The Earth is curst for his sake, and in sorrow shall he eat of it all his dayes; it shall bring him out nothing but Thorns and Thistles; and in the sweat of his Face shall he eat bread, till he return unto the ground out of which he was taken, into which again he must be transmuted: and while he remains in the Land of the Living he shall be fraught with all manner of miseries and calamities. Man is full of miseries; miseries of Soul, of Body; while he sleeps, wakes, whatever he doth, or wherever he turns; as St. *Bernard* well notes. Great travel is Created for all men, and an heavy yoak on the Sons of *Adam*, from the day that they came out of their Mothers Womb, unto that day they return unto the Mother of all things: namely, their thoughts, and fear of their hearts,

and

and their Imagination of things they wait for, and the day of Death, from him that ſitteth on the glorious Throne, to him that ſitteth beneath on the Earth; from him that's cloathed in blew ſilk, and weareth a Crown, to him that's cloathed in ſimple Linnen: wrath, envy, trouble, and unquietneſs, and fear of Death, and rigour, and ſtrife; and ſuch things come to both man and Beaſt; but ſeven-fold to the ungodly. If the World ſmile on us, we are thereby enſnared, puffed up, *Dat vitam animamq; Pecunia.* And *Prout res nobis fluit, ita et animus ſe habet*; we there upon forget our ſelves, and others. If we are poor and dejected, we rave, take on, lament, repine, and covet wealth. Or, if we can carry our ſelves even between theſe two; yet, to Riches we ſhall find cares, fears, anxieties, and troubles annexed: To Poverty, diſgrace, ſlights, deriſion, and affronts, &c. And no condition we ſhall find without Inconveniencies. To Idleneſs is Poverty annexed. To Wiſdom, Knowledge, Learning, much labour, pain, and trouble. To Honour and Glory, Envy. To increaſe of Children,

care

care and sollicitude. To Voluptuousness, and Riot, Diseases, and Infirmities. As if, (as the *Platonists* hold) man were born into the World to be punisht for such sins as he had * formerly committed. All this befalls man in this Life, and, perhaps, eternal trouble in the Life to come.

* Maintaining very idly the Pre-existency of the Soul, and that it is sent into the Body upon Earth to play, as it were, an after-game. A prepostorous way of Reformation, to put the Soul into such fatal propensities of sinning, as it must be here in this World. This must needs be the direct course to Ruine it, and cast it on a fatal necessity of perishing, especially if cast on such times and places as are overrun with Barbarism, and Vice. If our conditions of Recovery be so near impossibility, our State is as bad as the Devils; and if the non-performance of these conditions be punisht with greater penalties, 'tis worse; Better be abandoned to eternal Despair, then have hopes to be Rescued by such means only as, 'tis ten thousand to one but, will exceedingly increase our torment and misery.

Whence *Pliny*, on the consideration of the many miseries man brings with him into the World, said, *It were good for a Man not to be Born at all, or else, so soon as he is Born, to dye.* Which made the *Scythians* mourn at their Births, and rejoyce at the Funeral of their Children and Friends. They cease from their Labours, &c. *Job* also curst the day of his Birth. *Why dyed I not from the Womb?*

Why

Why did I not give up the Ghost when I came out of the Belly? Why did the Knees prevent me, or the Breasts, that I should suck? For now should I have been still, and been quiet, I should have slept, then had I been at Rest. And farther, in this manner, he exclaims; *Wherefore hast thou brought me then forth out of the Womb? Oh, that I had given up the Ghost, and no eye had seen me.* And *Solomon* the wise, concludes the day of Death to be better then the day of ones Birth.

In a word, 'tis a misery to be born into this wretched World, a pain to live, and a trouble to dye. For the Lives of the best men, you see, are stuff'd with vexation, mischief, and trouble. To particularize all, is as great a task as to perfect the motion of *Mars* and *Mercury*, which so puzzles our *Astronomers*; or to Rectifie the *Gregorian Calendar*, or Rectifie those *Chronological Errours* in the *African Monarchy*; find out the *Quadrature of a Circle*; The *Creeks and Sounds of the North-East, and North-West passages.* I shall, therefore, content my self with this hint only of the Vanity of the World, and therein of our Lives, that we may endea-

endeavour to amend them for our future Happineſs, and cloſe this Treatiſe with ſome conſiderations of Death, our laſt Enemy, or rather Friend.

CHAP. III.

Againſt the fear of Death.

KIng of Terrours and Fears, 'tis ſomewhere called. But, me-thinks, ſince it frees us of ſuch a miſerable world, ſuch a miſerable Life, it ſhould not ſeem ſo terrible. *Stultum eſt timere quod vitari non poteſt*; 'Tis a folly to fear what cannot be avoided, as Death.

Death frees us, I ſay, of all our cares, fears, anxieties, troubles, miſeries, Enemies, and yet we abhor it, and will not conſider our folly.

Who is more free from care, than he that ſleeps? Death is but a long ſleep, and if we dye well, it will, without doubt, be a ſweet one.

Me-thinks the conſiderations of our unhappy Lives ſhould induce us rather to meet, or purſue, then ſhun, or flye from Death; and account it rather our Friend, then Enemy; ſince it openeth the Door to fame, and extinguiſheth Envy.

'Tis a Debt we owe to Nature, and ſo, 'tis but Reaſon and Honeſty to pay it; That's the beſt time, when a man has made his peace with GOD, and all the World, and hath atchieved worthy expectations and ends, has been beneficial, and helpful to others in his Generation, and done Noble Acts, or ſuch as have been praiſe-worthy.

The fear of Death is worſe than Death it ſelf, and is augmented with dreadful Stories; when indeed, 'tis nothing ſo painful as they make it; the vital parts being not the ſenſibleſt. How many dye away ſo ſweetly, and without noiſe, though ſenſible, as if they only fell aſleep?

'Tis but a weak Opinion, therefore; makes us fear it. For there can be no Reaſon to fear it, ſince no one can fear that he knows not.

'Tis

'Tis as Natural to Dye as to be Born; and to a Child, perhaps, one is as painful as the other. To return from whence we came, what Burthen, what Grief is it, or what pain? 'Tis but the same Journey we have made from Death, *viz.* from nothing to Life, without fear, without Passion, which we will make again from life to death. 'Tis no more, 'tis the same thing.

Nay, 'tis the Birth-day of Eternity, which we fear as our last, and carries us from that Death that began in our Mothers Womb, to the life that shall never end. We shall then see the whole Heavens together, and the glory thereof in its due place, which we can now see but darkly, through the narrow passages of our optick Nerves afar off. Instead of taking us from our selves, it sets us at liberty, and makes us free to our selves. Instead of bringing us into darkness, it takes it from us, and gives us a larger light, our Intellectuals.

You see then, there is nothing in Death that's terrible, or fearful. Diseases,

Sighs, Groans, gaſtly looks, Lamentation of Friends and Allies, that make it ſeem dreadful, are but the Mask and Vizard under which Death is only hid and veild.

'Tis great cowardize, then, and weakneſs to fear it. To what end have Men Reaſon and Wiſdom given them, but to help them in a good Action? They ſignifie nothing, if they cannot do more with them than a Fool doth with his folly; and, which time performeth in a fool, and in the weakeſt Sex too.

But, to lay aſide Wiſdome and Reaſon; 'tis worth our remark, there is hardly a Paſſion, before ſpoken of, ſo weak, but it clearly vanquiſheth the fear of Death. And therefore Death is no ſuch kill-cow, ſuch an Hector, ſuch a terrible Enemy. Honour and Glory aſpire to it; Love contemns it; Grief and Deſpair purſue it; Revenge carries it Captive; &c.

To fear Death, then, is to be an Enemy to thy ſelf, and Life; ſince no man can

can live at ease that fears to dye. 'Tis a madness to trouble thy life with the fear of Death, and thy Death with the care of life; he is only a free-man that fears it not; Nay, life it self is but a slavery, if it were not made free by Death.

Our lives would be a burthen, should they not end in Death; if it were quite taken from us, we should desire it more than now we fear it: who would not dye to avoid the toyl and vexatious trouble of doing the same thing every day, and all the dayes of his life over again?

Nay, 'tis unjust to fear Death; for, if it be good, why do we fear it? if evil, why do we make it worse, and add evil to evil?

Since it is an obligation must be paid, the time and place uncertain where it will attend us; lets therefore attend it in all places, and be ever ready to receive it.

'Tis a vain thing, then, to pretend unwillingness to dye, because of thy Youth,

flower, and ſtrength; 'tis fatal to great and glorious Perſons not to live long. Great Virtue, and long life ſeldom go together. Life is meaſured by the end, and if that be good, the quantity adds nothing to its perfection.

Conſider, why art thou loath to leave the World? Haſt thou not ſeen all? One day is like another; there is no other light, nor other night. You ſee the World is made up only of a company of Fools and Knaves. Once in a few years, if it be well obſerved, you will find the years fall out the ſame as formerly; the ſame weather, as great Rains, as great Froſts, as great Droughts, as great Plenty, as great ſcarcity, as cool Summers, as warm Winters; 'tis but the ſame over again, one year is like another, and there is nothing new under the *Sun*. So that he that has lived thirty, or five and thirty years, ſhall ſee as much as if he had lived five and thirty thouſand. 'Tis one and the ſame *Sun*, the ſame courſe of the World.

If thou leaveſt Parents and Friends, thou

thou art going to more, and theſe ſhall quickly follow thee. If thou leaveſt ſmall Children, what then? Are they more thine, than Gods? Does not he, think you, love them beſt that loved them firſt? How many ſuch have come to greater preferment than other men?

'Tis an excellent thing, therefore, to be prepared for Death at all times; and to end our lives before our Death, that our ſins may dye before our ſelves; that when we come to dye we may have nothing elſe to do. *This is an Honourable Death, and becoming a* Gentleman. *This is the true Bed of Honour indeed. For, to dye well, is to dye willingly.*

As we ſhould not fear, ſo we ſhould not *Deſire Death*. 'Tis injuſtice, and to be out of Charity with the World, which our lives may benefit.

Againſt the unlawful raſh deſire of Death.

'Tis ingratitude to Nature not to prize life, and improve it to the beſt advantage, ſince 'tis ſo freely beſtowed on us. Yet ſo, as, if need be, to contemn Death: for that's the way to make thy life free.

If thou canst not contemn Death, thou shalt never perform any glorious Act; but rather expose thy self to many eminent dangers. For while thou art sollicitous to preserve thy self thou hazzardest thine Honour, Virtue, and Honesty. The contempt of Death produces the most Honourable exploits, whether in good or evil. He that fears not Death fears nothing; for he can do what he will, and is master both of his own, and anothers life.

I know, the wisest were wont to say, That *a Wise Man liveth as long as he should, not so long as he can.* Death being no more at his command, and in his power, than Life. There is but one way into the World, but ten hundred thousand wayes out of it. Every vein will set us free. This way has been much commended by some, rather then live in care, trouble, misery, and accounted the best gift of Nature, that no one is compelled to live against his will. Whence *Timon*,

That the self-murther of the *Romans*, and other Nations, was rather pusillanimity and Cowardize, than Magnanimity, and Courage.

Timon, the *Athenian*, imployed all his skill in perſwading his countrey-men to ſhorten their lives, by hanging themſelves on Gibbets, which he had erected in a Field that he bought for the ſame purpoſe; to whoſe perſwaſions many agreed. But, whether this be a lawful courſe may be queſtioned. The *Platoniſts* approve of it, ſo do the *Cynicks*, and *Stoicks*, *Socrates*, and *Seneca*, who commend *Dido*, *Cato*, and *Lucretia*. So likewiſe, Sr. *Thomas More*, * *If a Man be troubleſome to himſelf or others.* Doſt thou ſee that precipice, that Pit, that Pond, that Tree, that Well, that Knife, that Sword, that Piſtol, &c. There is Liberty at hand. *Wherefore has our Mother Earth brought forth ſo many variety of Poyſons, but that Men in diſtreſſes might make away themſelves?* & ſo *Seneca* adviſes, *we give God thanks, no one is compelled to live perforce.* And * *Euſebius* admires *Sophronia*, a *Roman* Matron, that to ſave her ſelf from the Luſt of *Maxentius* the Tyrant, kill'd her ſelf. * *Ambroſe* likewiſe commends *Pellagius*, for the ſame fact.

* In his *Utopia.*

* Lib. 8. Cap. 15.

* Lib. 3: *De Virginitate.*

But *Lactantius* explodes this opinion, and

and confutes it, *Lib.* 3. *Cap.* 18. *De Sapientia.* So does St. *Auguſtine*, Epiſt. 52. *ad Macedonium*, *Cap.* 61. *ad Dulcitium Tribunum*; St. *Hierom* to *Marcella*, of *Bleſilla's* Death; and St. *Cyprian*, *de Duplici Martyrio.*

'Tis a prophane act, abominated by GOD and all good Men; and expreſly prohibited in Scripture, *Exod.* 20. 13. *Thou ſhalt not kill.* Now, if we muſt not kill our Neighbour, much leſs our ſelves. *He that kills another, deſtroys but his* * *Body; but he that kills himſelf, deſtroys both Body and Soul.* * No evil is to be done that good may come of it.

* Mat. 10. 28.
* Rom. 3. 8.

Yet if any (which is a ſad caſe) be given over to ſuch an act, they ſhould rather be objects of our greateſt pity, then condemnation as murtherers; damn'd Creatures, and the like. For, tis poſſible even for Gods elect, having their Judgments and Reaſons depraved by madneſs, deep melancholly, or how otherwiſe affected by Diſeaſes of ſome ſorts, to be their own executioners. We are but fleſh and blood the beſt of us, and know

know not how soon *God* may leave us to our selves, and Deprive us of our Understanding. Wherefore, lets be slow to censure in such cases.

Again, for a man to Kill himself, is an act of pusillanimity, and the greatest cowardize imaginable (notwithstanding, in former times, it was held among the *Hebrews*, *Greeks*, *Romans*, *Egyptians*, *Medes*, *Persians*, *Britains*, *French*, and *Indians*, an act of virtue, courage, magnanimity, &c.) since thereby a man hides himself Basely and sneakingly from the strokes of Fortune, which is beneath a *Gentleman*. For, a true and lively virtue should never yield. That's true Fortitude, to contemn, and smile at the miseries of fortune. If the whole VVorld should fall on such a man, it might kill him, but never daunt him.

Justum ac tenacem Propositi virum &c. Si fractus illabatur orbis, Impavidum ferient ruinæ. Hor. Lib. 3. Ode. 3.

VVell then; I shall close with this; That as we should not fear Death, but rather contemn it; nor, on the other hand, pull it on our selves; So we should be alwayes walking, ready to meet it in any place, at any time, alwayes prepared.

Re-

Remembring our whole life is but a continual dying, or death. We are every day nearer to our end, every moment the less time to live. *Let then our Lives be with care and speed amended, that when this Life is ended, our souls may be saved, and eternally glorified. Which of our Hope, Life, and Creation, is the*

END.

Mors Ultima Linea Rerum.

Errata.

ERRATA.

PAge 8. Line 17. Read *Deficiunt.* Page 10. in the Margin. line 10. read *Rubra.* p. 12. l. 12. r. *Aretia.* p. 18. l. 22. r. *Secundary.* p. 26. l. 1. r. *Deitie.* p. 30. l. 7. put ; after *it.* p. 33. l. 5. r. *In.* p. 34. l. 27. r. *Accounted.* p. 38. l. 26. r. *quite Demoliſh.* p. 40. l. 2. *The Raggs ſ the.* p. 42. l. 25. r. *Contumacy.* p. 46. l. 27. r. *Plead.* p. 56. l. 23. r. *Metropolis.* p. 62. l. 6. r. *This.* p. 64. l. 27. r. *Our good parts.* p. 73. l. 24. r. *Iſſue.* p. 78. l. 9. r. *Virtue.* p. 109. l. 20. r. πρόφρων. p. 118. l. 12. r. *Hebetate.* p. 119. l. 8. r. *Hebetates.* p. 125. l. 8. r. *Alleviate.* p. 129. l. 16. after *Fletcher*, r. *Cleaveland, Howel.* But who is *Inſtar omnium*, our *Cowley*, of *Cambridge.* p. 132. l. 5. r. *His.* p. 149. l. 25. r. ; before *For the.* p. 150. l. 3. r. *To Love.* p. 172. l. 16. r. *That habit. Ibid.* l. 25. r. , after *it.* p. 174. in the margin, l. 19. r. *their.* p. 196. l. 24. r. *Dotes.* p. 207. l. 8. r. *our* means. p. 210. l. 21. r. *Folly.* p. 214. l. 2. r. *The reſt.* p. 216. l. 6. r. *as. Ibid* l. 7. r. *Proves.* p. 220. l. 16. r. *Now.* above. p. 220. l. 9. in the margin. r. *Propenſities.*

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